

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. III—No. 5

PHILADELPHIA, FEBRUARY, 1915

15 cents a copy
\$1.00 a year

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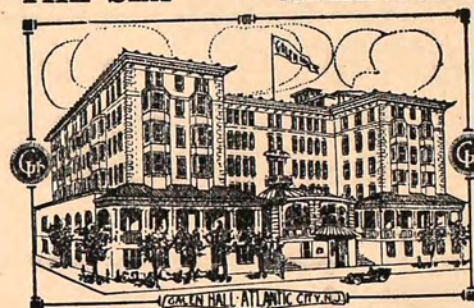
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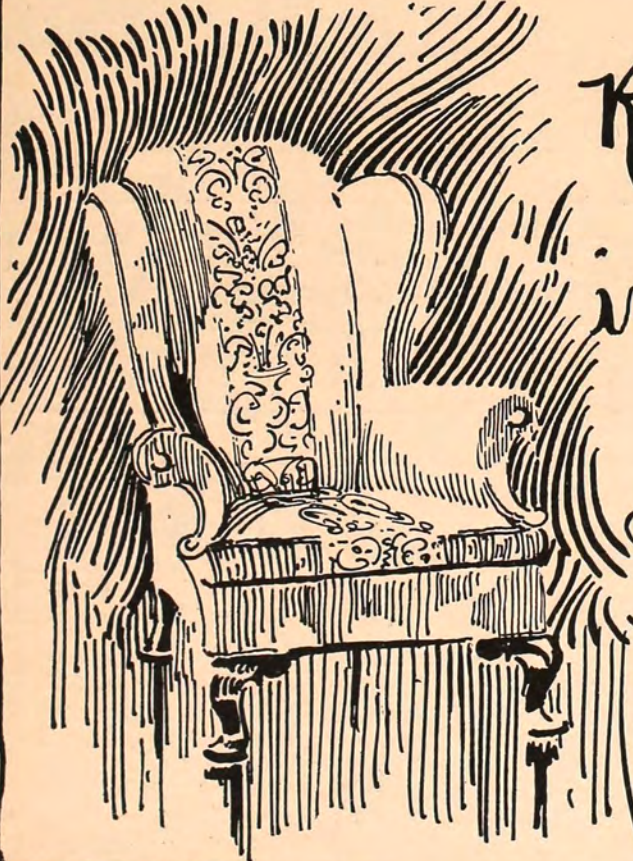
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The Call of the War to the Christian

As the days pass since the great war began, we come to see more clearly whence it sprang, whither it points, where we are touched by it.

At first we were mere on-lookers, shocked and startled, reading head-lines, speaking platitudes, heartily thankful that we were out of it.

Then we became theorists and debaters, tracing the causes, apportioning the blame, discussing strategy and tactics, speculating as to the duration of hostilities, calculating the increment in trade and commerce which would come our way as a result.

Now we know ourselves to be participants, as truly such as the soldiers in the trenches, the homeless wanderers, the widows and the fatherless, the anxious hearts and homes waiting for news. We share to the full measure in all the guilt and shame, in the wearing strain of crucial conflict, in the momentous issues hanging in the balance; and, most of all, in the judgment which God is bringing forth to victory.

Our thoughts about the war are shaping themselves, I think, into three definite conclusions:

First, it is a revelation rather than a revolution. What we are witnessing, what we are involved in, is not so much the furious onset of strange and alien forces, invading the world's peace, shattering its civilization, overwhelming its established institutions. Rather it is like the lifting of a veil, or the dissipating of a fog. At most it is but the last inch of rise in a full tide, which has been flooding long and steadily. The spirit which has driven on the armies, and has spoken in the guns is no fresh emissary of the devil, sent hot-foot to confound Christendom and try God's saints. It is our

own familiar spirit, which has been dwelling in our homes, moving in our society, active in our market places and dominating our industrial and economic life. The spirit of the European war, no doubt, traces its parentage to the father of all evil, but it has been reared and nourished in Christendom itself. Indeed, even more than this is true. The horrible spectacle of bloody battlefields is no more horrible than the scene which our so-called Christian civilization presented to the All-Seeing Eye before the first gun was fired. The battlefields of Europe, as God looks down on them, do not mark the extremity of human guilt, the very worst that men have done or can do. There is in the midst of blood and smoke a redeeming agency at work. As some one has put it, "merchants make war; soldiers make peace." It is a truth worth dwelling on. In the last analysis, it is the greed of gain which immediately, and of necessity, breeds war, and sets men at each other's throats, though never a shot be fired and never a law on any statute book be broken. When greed of gain, in its fierce tide of heartless selfishness, becomes utterly intolerable, then the armies and the guns come on the field to stem the tide, to call a halt, to force a settlement. No doubt the heaps of dead in Europe cry aloud to God for judgment. But the living victims of our lusts and cruelties, of our injustice and indifference, cry to Him even more insistently. The shedding of blood, bad as it is, is a small matter compared to the murder of a soul. As a matter of fact, this frightful war means, and must mean, a pause, a drawing of the rein, a recollection, and, by God's grace, a remedy. What seemed like the ultimate convulsion is in reality

the prelude of conversion. Our deepest shame is passed, now that the war has opened our eyes. The war has brought a revelation.

Secondly, we know (the knowledge follows naturally) that the war is leading on to a revival, not to a reversion, in religion. We are face to face, not with the defeat of Christ, and a return to Paganism; but with a new Epiphany of Christ's message and Christ's method. There is no hint of feebleness or failure on His part, any more than when at the beginning He came unto His own, and His own received Him not. "Blindness in part has happened to Israel." That is bad enough, but that is all. Men have been heard to say that faith has gone, that Christianity has been disproved. But these same men seem to know better now. Faith has not gone; it had never really come. Christianity has not been disproved: it has scarcely yet been tried. Seeing this—and thousands everywhere are seeing it—we know ourselves to be on the brink of a spiritual opportunity, the like of which the world has never seen. It is pressing on us, in our families, among our friends, in our business, in our communities. Men and women, of all sorts and conditions, are being drawn nearer to, not farther away from, God. The years before the war, in spite of all our empty boastings, were in reality the lean and barren years. Then the ground was hard, and the seed lay on the surface, not striking root nor bearing fruitfully. But now the soil is broken up, and the seed is sinking in, and God will bring a harvest. There are signs of it on every hand. Men are drawing together to take counsel over spiritual things, spreading out loving arms to the neglected and forgotten, owning the claims of brotherhood, ready to prove benevolence by sacrifice. It is always God's way to save us as He judges us, to receive His sons even while He chastens them. The process is perfectly familiar. But it has never happened on such a world-wide scale before. God means the world-war to presage a world-revival. And men are comprehending it. "Come ye, and let us walk in the light of the Lord, and He will teach us of His ways, and we will walk in His paths." So the word is passed about. The war heralds a revival in religion.

But this will not happen by itself. There will be no silent necessity of law working out our regeneration. The war is a call to a new life of renewed devotion, of strict consistency, and of unfamiliar sacrifice. That is the last point; the war calls us Christians to a new life in Christ. We have not merely been wakened out of sleep. We have been set a task, and we know what that task is.

It is very practical and very personal. There is no need of thinking out new principles, but only of work-

ing out the old ones. They have not failed us; we have grievously failed them. We have been found traitors and false witnesses to our political and to our religious faith. But now we have come back to it again with a wholesome shame and sorrow in our hearts which makes it shine with a new glory and appeal with a new power. Our earthly and our heavenly patriotism has been fanned into a new flame of loyalty. No doubt there is stern and strenuous work ahead if we are to make up lost ground. But a really great impulse has laid hold upon us, and a great need is facing us. *We can do it if we will.*

As freeborn citizens, inheriting American traditions, we can do it. But we must stop playing with our political ideals. We must be in deadly earnest about them. They are being threatened. Hosts of enemies are in the field against them. We must join battle for their defense and for their victorious reassertion. Although we shall have no weapons in our hands, none the less ours will be a no less exacting warfare than the warfare which is desolating Europe, where these same principles are being defended and attacked on stricken fields. Liberty, equality and brotherhood, can no longer be left as head-lines in our copy books, or as the text of orators on Independence Day. They must be worked out by every citizen in home and shop; in social and domestic life; in our law courts, at the polls and in public offices.

And as Christians, also, we can do it if we will. The words and laws of Christ, which do not change, and cannot fail, must not be left in the dead print of closed and dusty Bibles or in the sermons of preachers, or the hymns of choirs and congregations. They must be faced and accepted and worked out into the warp and woof of daily life by every one of us who bears Christ's name.

And all these things must be striven for by every individual in the place and calling in which he finds himself. Peace of soul more highly prized than power, or wealth, or ease; self-indulgence cut down by the strictest kind of rule; self-sacrifice set in the place of self-assertion; co-operation supplanting competition; service of God and men rendered, not out of surplus, but at real personal cost; the wrongs of the poor and weak set right by the free surrender of the rich and strong; these things are the tasks pressing on us, revealed as in a vision by the great convulsion of the war. God give us grace that now, at least, and at last, we may prove ourselves loyal to our God, to our country and to the deepest instincts of our manhood.

Philip M. Rueland

At Home!

In another column, and in heavy type, we print the annual report of the managers of the Episcopal Hospital. It is a document which ought to be surrounded with deep mourning lines of black. For the closing of two-fifths of the hospital's ward space means two things: first, the passing (and perhaps to another world!) of the hitherto unfailing generosity of Philadelphia churchmen; and, second, the suffering, probably even the unnecessary death, of a number of our own fellow-citizens. Should we not mourn for both? No doubt our giving for this cause will one of these days be revived; *it* is not really dead, but sleeping. But what of those, be they few or many, who, for lack of the care which might be theirs within walls that are ready but now deserted, are suffering without relief, or dying? Can tomorrow's renewed liberality save them today?

We do not mean our words to be reproachful. We know and understand the difficulties under which we all are laboring. Whatever the cause may be, these last months have been "hard;" and at the same time there have been demands more urgent, more pitiful, more frequent, for aid than this country has ever heard before. And to these demands there has been response: in very, very many cases, response wonderfully prompt and touchingly generous. It seems almost cruel to remind many, at least, of whom we know, that "the end is not yet," that there is great suffering and need still unrelieved, and in our midst.

And yet just this reminder must be given. For the Episcopal Hospital is not alone. We hear of parishes whose income has fallen off gravely; the treasurer of the diocese a week or two ago reported to us that he had never before seen the diocese threatened, gravely threatened, with bankruptcy; the treasurer of the Christmas Fund for the relief of aged and infirm clergy and of the widows of deceased clergy of the diocese tells us that he is hoping, though against all signs, that his fund may not shrink below its accustomed figure. There are indeed, brighter spots. We have done much for Belgium, much for the Red Cross, much for "Emergency Relief" at home. But something, at least, which we have usually done, we are now leaving undone. And this ought not to be.

It is, of course, impossible for us to do more than we can! But the question is whether we have really and fully done our utmost, even in these times that are hard? Is it not perhaps the case that a little more care, a little closer paring of our expenditures upon ourselves, will yet enable us to meet creditably both the usual and the unusual demands that the present is making upon

our charity? We ought not to rob Peter to pay Paul. In today's crisis both Peter and Paul are crying for our help. Which shall we answer? Or can we not, with real effort and self-sacrifice, answer both?

We put the question. We call attention to the mere facts in regard to one case (a fair example) of home needs. But for our part we do not believe that more is needed than the statement of facts. When once they know the situation, the Church people of this diocese will not for one moment allow the Episcopal Hospital to reduce its work, or the Christmas Fund to fail, or their own parishes to grow bankrupt. They are ready to face self-denial for themselves; but the widow's cruse which God has put in their keeping, they will not suffer it to fail!



The Church Pension Scheme

The Pension Scheme, laid before the Church at the last General Convention, is one of the largest and most important projects, of a financial sort, that has ever been considered by an ecclesiastical assembly. We do not feel that the grace of editorship qualifies us to discuss the project. But we recognize the tremendous need for some wise and large attempt to solve one of the most urgent and pitiful of all our problems. And we therefore commend to the attention of our readers, and especially to those among them who are trained men of affairs, the document printed in another column. It is a copy of the letter of information and inquiry presently to be sent, by our Diocesan Committee, to the authorities of all our parishes.



Fifty-fourth Annual Report of the Board of Managers, Hospital of the Protestant Episcopal Church in Philadelphia.

The year 1914 has been the busiest in the long history of the Episcopal Hospital.

The plant is now complete for efficient work, and we have cared for seven hundred more patients in our wards than in the previous year.

The enormously congested district of Kensington finds at the Episcopal Hospital every appliance for the relief of human suffering.

Managers, superintendent, physicians, nurses, all stand ready to care for the sick in what is a city of itself, but on January 1, 1915, we closed forty per cent of our beds, and for the simple reason that we have not the money to carry on the hospital to anything like its full

capacity. We have hoped against hope that we should not be forced to curtail our usefulness, but Philadelphia seems unwilling to support one of its greatest charities.

It costs a great deal of money to carry on a first-class hospital, and we are unwilling to carry on a second-class one. We have not been extravagant. The per diem cost of maintenance at the Episcopal Hospital is considerably less than at other hospitals of the same standing, but nearly \$300,000 per annum is necessary to do our work. Our endowment yields a little more than a third of this—the generosity of the dead—while the living contribute only about \$25,000 a year. Board of pay patients and other sources of revenue add \$25,000 more, and a large deficit is inevitable. Seeing no possible way of meeting this certain deficit, we are compelled to close two-fifths of our beds.

Philadelphia's charity is known to the ends of the earth, but of late years it has been more concerned with the ends of the earth than with the needs of its own people. In charity, as in nature, distance seems "to lend enchantment to the view."

We have never asked for state aid, nor will we now. State aid to private charities is a questionable policy at best; as now carried on in Pennsylvania it is far more

than questionable, and we will have no part or lot in it. In this position the Episcopal Hospital by no means stands alone; other institutions of like character in Philadelphia are of the same mind. No doubt a system of state aid could be devised that any hospital could properly accept, but until it is, we shall continue to care for as many sick as our funds permit, but at any cost we shall keep the institution out of politics.

We have thus stated briefly and clearly the situation. We are fully and better equipped than ever before to care for the enormous number of the sick and injured who are always knocking at our doors. Up to this time we have always been able to open those doors and bid men and women and children of every creed and no creed welcome. On New Year's day we began turning them away, solely for lack of money wherewith to care for them.

We make no appeal; the facts are the best appeal. It only remains for us to say that we shall gladly again swing open wide our doors the very moment the charitable people of Philadelphia, having awakened to the needs of their own people, shall provide us with the money to care for a part of this city's sick and suffering population.

THE REV. JAMES HAUGHTON

At a special meeting of the Altar Society of the Church of the Redeemer, Bryn Mawr, Pa., on January 5, 1915, the following resolution was unanimously adopted:

"This organization desires to place on record some sense of its appreciation of the character and interest of our former rector, the Rev. James Haughton.

"During the many years of his rectorship, his devotional life was an inspiration to the members of our society. To him there was reality in the exhortation to 'Worship the Lord in the beauty of holiness.' He regarded all service in the sanctuary in the highest terms, and was therefore particularly interested in the labors of those who were privileged to serve in any capacity about the altar.

"Deeply sensible of our personal loss, we still rejoice in the confidence that his passing marks but the translation from a world of imperfect service to one of perfect service and beauty. As his body was borne to its last rest on the shoulders of his spiritual sons, we could take up the notes of the 'Distant triumph song' and hope, in the words of our rector, 'By following his example to add to his joy.'"

A COUNTRY CHURCHMAN

On January 15, 1915, there died at his home at Ardmore, Rowland Evans.

He had practiced law in Philadelphia, but always loved, as he had always lived in, the country. Practically his whole life had been spent in Chester and Montgomery counties, and he was easily the most conspicuous layman of our Church in that section of the diocese.

His two characteristics were sanity and a most lovable personality. By sanity I mean that his judgment of men and things was never a warped or prejudiced judgment. He was a thoroughly interested, a thoroughly informed and a thoroughly well-read member of the Church in which he was reared; and he could always be relied upon to take a sane view of any situation. I need not dwell upon his personality, for of that those who knew him need not be told.

For probably two score years he had been a deputy to the Diocesan Convention, and in 1901 he was elected to the General Convention, succeeding Mr. James S. Biddle, and was chosen to every succeeding General Convention, although illness prevented him from serving in

1913. In that body he was never a showy deputy and seldom spoke, but as one of the Prayer Book Committee, and as a very regular attendant at the sessions of the house, he was a valuable member. As one of the trustees of the diocese he rendered great service in the numerous questions of trusts, with which that body has to deal; and as head for many years of what is known as the Widows' Corporation, he was simply invaluable. I might go on to speak of his usefulness in the Chester Convocation, as a vestryman of the Church of the Redeemer, Bryn Mawr, as treasurer of that great Institution for the Deaf and Dumb—but of these others are better qualified to tell.

I knew Rowland Evans well and intimately during the last twenty-five years of his life. I came into close and constant touch with him in many and varied relations pertaining to church life. I never knew him to lose his temper. I never heard him speak an unkind word of anyone. I never saw him shirk a duty, no matter how unpleasant. He never could have had an enemy, and, like many others, I am glad to have been among his friends.

He did not reach the three score years

and ten, but he had done his work when his call came, and his name must now be added to that long roll of Pennsylvania laymen who, having finished their course in faith, do now rest from their labors.

F. A. L.

N. PARKER SHORTRIDGE

Mr. Shortridge, who died recently at the ripe age of eighty-six, was a prominent figure in the business life of the community, and, as a churchman, in the affairs of his parish and of the diocese.

Mr. Shortridge was born in Portsmouth, New Hampshire, on November 28, 1829, and came to Philadelphia when fifteen years old. As a boy he entered the commission house of David S. Brown & Co., with whom he spent twelve years. He then became a member of the firm of George F. Peabody & Co., which eventually became Shortridge, Borden & Co. Mr. Shortridge retired from this firm in 1877.

Of Mr. Shortridge's larger business interests two deserve especial mention. He was a member of the famous old United States Board of Finance, serving from its organization in 1873 until it wound up its affairs twenty years later. Again, he was interested very actively in the Pennsylvania Railroad from its inception. He was one of those who made a house-to-house canvass to solicit subscriptions to its stock. He was made a director in 1874, and served continuously in that position during the administration of seven of its presidents and until his own death. It was through Mr. Shortridge's efforts that the railroad's insurance department was organized and the old-age pension system inaugurated. As chairman of the Finance Committee of its board since 1891, he was the leading spirit in a large department of its work.

Mr. Shortridge was one of the organizers of the famous Centennial of 1876.

In Church circles Mr. Shortridge was also well known. As a young man he was active in St. Andrew's Church while the late Bishop Stevens was rector, and he remained in close intimacy with the Bishop until the latter's death. In 1860 he was elected a vestryman of the Church of the Redeemer, Bryn Mawr. In 1865 he became rector's warden, and in the same year he was first elected delegate of that parish to the Diocesan Convention. In all three posts his service was continuous till his death. For four years,

also, from 1881 to 1885, Mr. Shortridge was a trustee of the Divinity School.

"The vestry of the Church of The Redeemer, Lower Merion, Pennsylvania, wishes to record its appreciation of its fellow member, N. Parker Shortridge, and the loss it has sustained by his death which occurred on Sunday, January 3, 1915.

"Mr. Shortridge was elected to the vestry in 1860, and has been in continuous service ever since, and as senior warden from 1865 and delegate from our parish to Diocesan Convention for many years.

"He saw the parish start as a small struggling child of St. David's, Radnor, and grow to its present healthy and flourishing condition.

"Mr. Shortridge was always deeply interested in the growth and activities of the Church, helping both with time and money, from the days when the congregation worshipped in the small and pretty building on the Lancaster Turnpike at Haverford, till the day of his death, when it is established in its beautiful home, with a large church building with the necessary additions to carry on the work with ease and efficiency, a complete rectory, a parish house, and a beautiful churchyard, the last resting place of him and of many who worshiped within its walls.

"Much of this is the result of his untiring labor and devotion. When he once became interested in any project, he never spared himself that he might accomplish the desired end. The present buildings are largely due to the time and thought he gave to the carrying out of the plans so dear to his heart.

"He was chairman of the Building Committee, and was on the ground almost daily. This was his habit in the case of any work committed to his care. He was regular in attendance at all meetings of the vestry or of special committees of which he was a member; and there was no one in the congregation more regularly in his place on Sunday, the last time being on Christmas Day.

"He was courteous and considerate in his intercourse with the different members of the vestry and they will greatly miss his kindly advice and good judgment in their deliberations.

"It is rarely that a man with so many varied and important interests is found who is willing to give so much time and thought, and does it, to the work of his parish. His length of service of Church work was exceptionally great, extending

from the time he reached manhood until his death.

"It may truly be said that 'he now rests from his labors and his works do follow him.'"

Yours truly,

GEORGE L. MORRIS,

Secretary of the Vestry of the Church of the Redeemer.

COLONEL ROBERT B. BEATH

On Wednesday morning, November 25th, Colonel R. B. Beath was called away suddenly from this life to his eternal rest. He had been in failing health for some months, but the end came in peace and quietness. Colonel Beath was a well-known person in Philadelphia, and was respected and honored by all who enjoyed his acquaintance, as a man of the highest and most sterling character. He had held many positions of trust and responsibility and in them all had shown himself faithful to the loftiest standard of integrity and useful service. He had served his country in the hour of danger and war with unselfish devotion, and had suffered in bravely holding his place in battle and carried the marks of his suffering to the end of his life. For many years he was prominent in the Grand Army of the Republic, in which the veterans of the Civil War have been organized, and was most influential in its councils.

The funeral service was held at Grace Church, Girard and Leidy Avenues, on Saturday morning, November 28th, and was very largely attended by friends and members of the Grand Army and the Loyal Legion. The Rev. Drs. Lamb and Hoyt, the Rev. Samuel Kelly, the Rev. Mr. Gossling and the rector were in the Chancel. The Rev. Dr. Hoyt read the lesson and the Rev. Dr. Lamb said the Creed and Collects. The interment was at Woodlands Cemetery, where the Rev. Mr. Kelly read the committal as was fitting, he having been for many years a close and warm friend of the family. And so at last we may say,

"Father, in Thy gracious keeping,
Here we leave thy servant sleeping."
R. H. H.

From the bazaar held by the parish of the Resurrection, Broad and Tioga Streets, early in December, there was realized nearly \$950. The attendance was large and the interest manifested was most encouraging.

SOPHY DALLAS IRWIN

It was on a Monday, the 7th of December, that the friends of Agnes Irwin stood in the churchyard of St. James the Less, beside her grave. Again it was on a Monday, January the 11th, that next to this grave another was ready, and there stood the same friends, gathered because Sophy Irwin had followed Agnes, her sister. Such a sweeping away, such a vanishing, brought the little beautiful church, with its lovely surrounding peacefulness, under a sort of spell for these friends. The presence of the many school children, now so touchingly assembled in the name of their beloved school-mistress, did not affect the strange feeling that these two Mondays by the graves, so near together in fact, almost melted into a single occasion. The day was a silent one, the weather made no stir of sound, and beneath the gentle gray of the clouds, the elder company, filled with retrospect and sorrow, seemed to move in a trance. Previous to her deanship of Radcliffe, Agnes, with Sophy, had taught many of these elder ones, and the younger ones had been taught by Sophy alone, after her sister's call to Radcliffe. Memories and thoughts of the two schools, the early one in South Merrick Street, the later in DeLancey Place, must have been present to many; and to those who were also the friends of Dr. and Mrs. Weir Mitchell, the parallel of these two deaths just one year later, must also have been very present. Like their old close friends, the Mitchells, these two sisters seemed almost to have gone hand in hand out of the world. And as it had befallen those whose privilege it had been to go at any time for counsel, or for mere delightful talk, to the house of Dr. Mitchell, so now another door of the rarest sort of welcome was totally closed and silent.

Our civilization—or our lack of it—does not at the present hour produce people like these; and perhaps the quality that marked them and others of their generation out, was not what inheritance gave them, or what they gave themselves by their wide reading, but the years of Civil War which they lived through. Their youth was baptized with fire, their lips had been touched with fire, as Judge Holmes has said of that whole generation: this country's greatest crisis compelled them to think about reality, and to feel about reality: since 1865, Americans have been compelled to do neither the one nor the other, save in the stricken South, where

misfortune was too severe, and starved character instead of nourishing it.

Agnes and Sophy Irwin can hardly now be thought of, save together, in a sort of twin cherishing of affection—and yet they were very unlike. The distinguished Dallas inheritance, and Franklin, their most illustrious ancestor, gave them interest in the public affairs of their own and other countries, and great intellectual alertness and enlightenment, and gifts of both humor and wit; but these same elements expressed themselves in the two sisters most differently. The impressive and extraordinary poise of Agnes was her most signal trait—except sympathy; Sophy's lack of poise made her most signal charm—with sympathy; both had the genius of friendship. Both had known hard work and many years of it; indeed, hard work, work for self-support, began in their girlhood and remained the controlling necessity of all their years until the very latest ones. Sophy died in harness. Yet this never, somehow, with either of them, subdued their natures or seemed to be drudgery. Day after day, during the greater part of fifty years, Sophy went to her teaching. She came here to help her sister Agnes in the early days of Merrick Street. The two made a home, a self-supporting home; and though their family life is not here to be recorded, no reference to it can be made without mention of Mrs. Irwin, their mother. She lived with them both, and with Sophy alone when Agnes went to Radcliffe; and any one who was fortunate in having her friendship, could see how her daughters came by their indomitable spirit and gallantry. Mrs. Irwin might have been some great lady of France, who had gone through the Revolution and after it could still sit erect in her chair with a gay word for everybody, and her troubles disclosed to nobody.

Few qualities are better than enthusiasm. To everything Sophy brought this. It drew hearts and confidences to her. It filled her own drawing-room with delight, and it carried the same delight wherever she went. Her talk of people, books, events, anything, glowed with it. It made her very prejudices endearing. Either from her work, or her play—and she was wise in play, wise in taking journeys of recreation—her enthusiasm could draw for her absorbing comments, and anecdotes, and generalizations. Nothing was more pleasant than to laugh with her. But to be serious with her was as good a thing. Her sympathy was like a fragrance.

The two sisters, Agnes and Sophy Irwin, are gone. We can never forget them, their very voices will sound in our hearts; they have not only made a difference to many lives, but many lives are different and better because of their influence.

OWEN WISTER.

AGNES IRWIN: AN APPRECIATION

After a brief illness, the soul of Agnes Irwin returned to God Who gave it. Among the hundreds who love her and mourn for her, the Managers of the Church Training and Deaconess House desire to place on record their deep appreciation of her character. Her counsels, as wise as they were practical, were of great value in the early years of the work. When called to Radcliffe College, Cambridge, she was obliged to resign from the Board, but she still continued her interest, and upon her return to Philadelphia, when Deaconess Sanford, the house mother, was ill, she was a pillar of strength, glad and willing to help with every problem.

Miss Irwin's varied gifts, her many-sided character, her personal influence so far-reaching,—but words seem inadequate. Truly "every soul which touched her, be it the slightest contact, got therefrom some good,—some little grace, one kindly thought, one aspiration yet unfelt, one bit of courage for the darkening sky, one gleam of faith" to make the right seem easy.

Great hearts there are, their presence is sunshine, their coming pours oil on troubled waters, their shadow falls behind them, and blesses all on whom it falls. Measureless is the influence of those who ever dwell close to their Lord.

M. E. B. P.

By order of the Board.

DAUGHTERS OF THE KING

The Sixty-third Local Assembly of the Daughters of the King will be held on Tuesday, February 9th, in Grace Church, Forty-first Street and Girard Avenue. The afternoon session will open at 4.30, when Mrs. H. A. Pilsbry, Educational Secretary of the Diocese, will be the speaker. Supper, at a charge of twenty-five cents, will be served at 6 P. M. At 7.30 P. M. there will be an evening service, with a sermon by Bishop Garland. The clergy, and all who are interested in devotional work among women are cordially invited to attend.

CHURCHMEN'S CONFERENCE

The program for the Churchmen's Conference has been completed and is printed below. This conference is to be held in the parish house of the Church of the Holy Apostles, Twenty-first and Christian Streets, in the afternoon and evening of Lincoln's Birthday, February 12, 1915. It is a conference for all churchmen and it is especially desired that every parish in the diocese shall be represented.

The subjects to be considered are vital to all churchmen and the speakers who are to present them are well known throughout the Church and will bring to us a helpful and inspiring message.

George Sherwood Eddy, who is to speak upon Missions, has returned from China since the first of the year and his work among the students and government officials has resulted in the enrolment of more than 12,000 students in Bible Classes within the last few months. Some account of this remarkable work appeared in a recent issue of the *Spirit of Missions*.

PROGRAM

General Theme: The Mission of the Church.

"Ye shall receive power . . . and shall be witnesses unto Me."

3.00 P. M. The Meaning of Membership.

"Workers together with God." Rt. Rev. Philip M. Rhinelander, Bishop of Pennsylvania.

4.00 P. M. Teaching His Laws.

"Teaching them to observe all things whatsoever I have commanded you." Franklin Spencer Edmonds. Discussion.

5.00 P. M. Regenerating Society.

"No man liveth unto Himself." H. D. W. English. Discussion.

6.00 P. M. Supper.

7.30 P. M. Proclaiming the Gospel.

"Go ye into all the world and preach the Gospel to every creature."

(a) By personal service. "He first findeth his own brother . . . and brought him to Jesus." Hubert Carleton.

Discussion.

(b) At home and abroad. "In Jerusalem . . . and unto the uttermost part of the earth."

Men and Missions.

"The Vision and the Task." George Sherwood Eddy.

THE CHURCH TRAINING AND DEACONESS HOUSE

The Church Training and Deaconess House, after its mid-winter examinations, will begin its second term with the month of February. This offers to Sunday-school teachers and other church workers a good opportunity to begin, as day scholars, courses of instruction in the Bible and other studies, which are free to all who may wish to attend them.

THE CHURCH PERIODICAL CLUB

IN TIME OF WAR

In the day of this dreadful war, magazines are more eagerly and anxiously sought for than ever. Recipients are desiring the last word from their fellow countrymen and any item of home news, for they come from many nations, as surely the United States is a composite community. It is necessary that the people should have as thoughtful and dispassionate articles as possible to read. The C. P. C. in Pennsylvania is trying to do all it can in this direction and will be limited only by the co-operation of the diocese, which experience has shown will neither be lacking or tardy. Therefore this goes forth as a special appeal for a large number of magazines to be sent regularly in addition to those already offered. Foreign publications are in great demand and all with or without pictures will be given a recipient by the librarians or diocesan correspondent when asked for.

SCHOOL FOR LIBRARIANS

Thursday, February 25, 1915, at The Church House, Twelfth and Walnut Streets.

9 A. M. Celebration of The Holy Communion. Celebrant, the Bishop.

Classes.

10-11 A. M. Methods and Canvas of the Parish.

11-12 A. M. Records and Publicity.

Noonday Prayers.

12-1 P. M. Books, Cards, Magazines in bulk, etc.

Question Box.

2-3 P. M. Donors and Recipients.

3-4 P. M. Publication, Finances, Parish Meetings.

Question Box.

4-5 P. M. Address by Miss M. E. Thomas, Executive Secretary of the C.P.C.

5 P. M. Remarks by the Bishop.

8-9 P. M. Extension of the Work in Diocese and Parish.

9-10 P. M. The Ideal Librarian. Discussion.

Prayer and Benediction.

ST. MARTHA'S HOUSE AND THE DIOCESAN FAIR

News has come from the managers of the fair, which was held in December last for the benefit of St. Martha's House, that the net receipts, after all expenses have been paid, will be about \$8,600. This is a remarkable result, passing all expectations. It bears eloquent witness to the efficient way in which the fair was managed, and to the untiring efforts made, through a period of many months, in preparation for it.

The money will itself be of great benefit to St. Martha's House, and will reinforce all its activities just at a critical time. For the new building, made possible by the generosity of the heirs of the late Mrs. H. H. Houston, is already in process of construction, and ought to be completed within this year. The proceeds of the fair will go a long way to guarantee that when the building is ready for occupancy it will be used to its full capacity.

But the diocesan fair and its success is still more significant than this. It has given us a very signal instance of the power and fruitfulness of united effort on the part of the whole diocese for some great cause which is distinctly beyond the boundaries of parochial life. In Horticultural Hall, during the fair, almost every parish had a booth. The booths stood side by side, each with its own parish name above. The women in charge of these were working, talking and almost living together in a happy and enthusiastic comradeship. So the fair gave to the diocese an object lesson in co-operative effort. St. Martha's House is an institution of which we all may be justly proud. As a settlement and social center it is second to none in this diocese and the whole Church. Those who have ever come in contact with it, including the very many who helped to make the fair so brilliant a success, are as sure never to lose interest, as St. Martha's is sure always to need their support and sympathy, and to deserve it. It is a very happy augury that, in working together for St. Martha's we should have learned, as perhaps we have never learned before, the value and the power of the unity of the Spirit held in the bond of peace. P. M. R.

The Inasmuch Mission

A Work of God Made Manifest

The building for the Inasmuch Mission is now an accomplished fact, and the remarkable work, under the leadership of George Long, has now been carried on in these new quarters for almost a year. The building can be said to be intended to serve and assist almost all sorts and conditions of men, from the "down and outs" to the self-supporting. In the chapel, the restaurant, the reading-room, the dormitories, one purpose only is

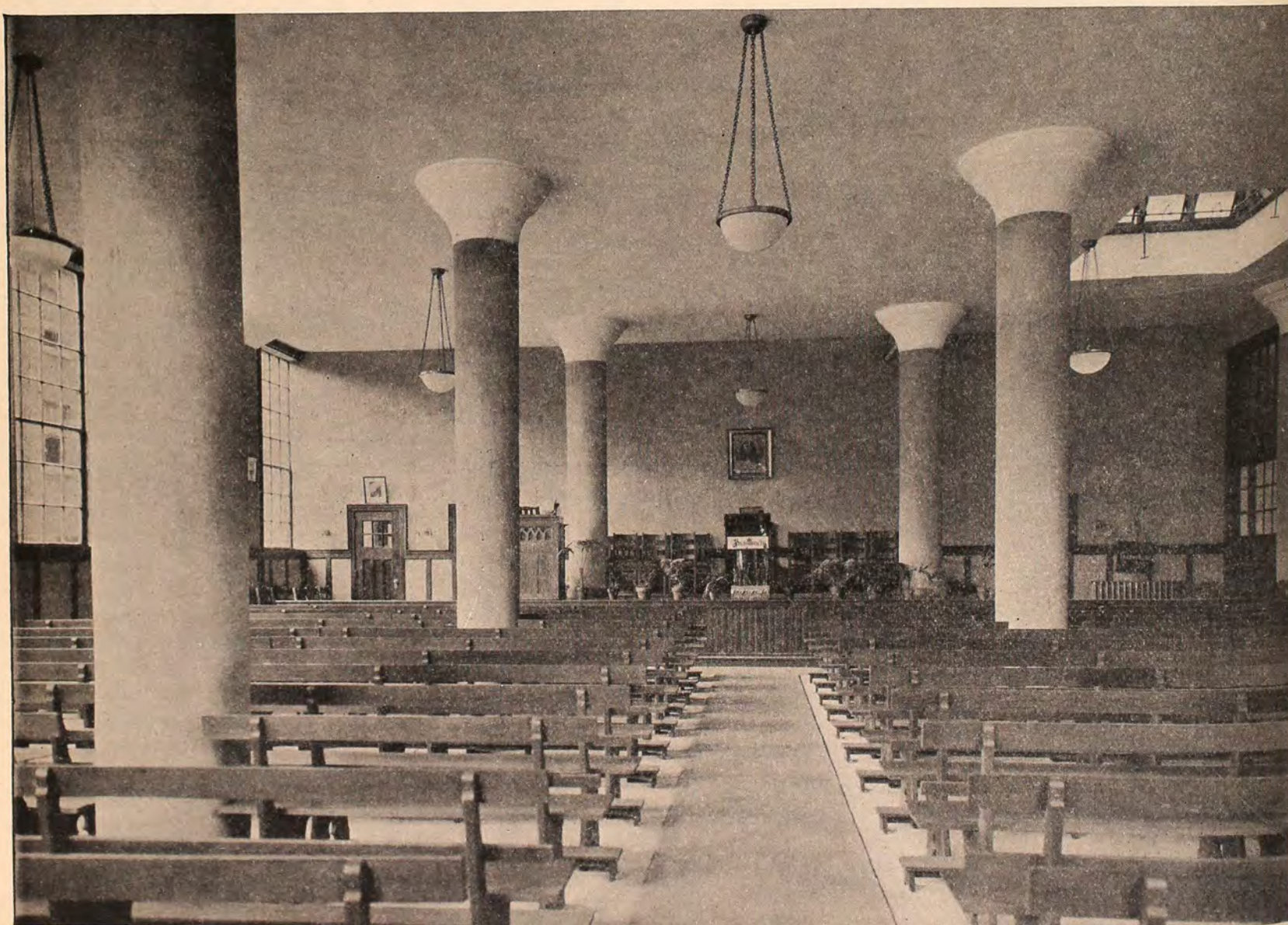
sought: to help the man and send him forth stronger, more independent, and better able to meet the world.

By the courtesy of the architects, Messrs. Duhring, Okie & Ziegler, we are able to show in this issue of THE CHURCH NEWS a plan of the first floor of the mission building, together with cuts of the interior. The building is fire-proof in construction. The main floor contains a chapel, seating some three hundred, an office, a restaurant,

a kitchen, and what is known as the free or "Wayfarers' Department." During the unusual distress of the present winter the Wayfarers' Department has been enlarged to include practically all the basement, and even the chapel is used after the evening service. In this way as many as five hundred men have been given shelter in the basement, and two hundred more on the floor and benches of the chapel.

On the second floor there are the reading room, the smoking room, the superintendent's apartments, and six double and nineteen single bed-rooms. The third floor contains twelve double and twenty-five single bed-rooms; the fourth floor a large dormitory with ninety double-deck beds.

The story of the planting of this mission in the heart of a district long known as "Hell's Half Acre," is so familiar to every one that we need not dwell upon it here



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at length. George Long had himself been an outcast and a drunkard. He was converted; and his conversion made him eager to help those still in the grip of drink and sin. The work began in a very humble way in a house at 1011 Locust Street, loaned for the purpose by its owner, Dr. George Woodward.

Little by little friends were found for the work. Bishop Rhinelander became interested soon after he became Bishop of the Diocese, and the work has been carried on under a Board of Directors of which the Bishop is president.

The most important event in the history of the mission was the second anniversary, which was held in Witherspoon Hall on March twenty-fourth, 1913. The first three rows of the spacious auditorium were reserved for redeemed converts and it was when these regenerated men and women rose and faced the great audience and told how the "Inasmuch" mission had turned them from the pursuits of wickedness to those of respectability and usefulness that Philadelphia got its first public demonstration of the value of this undertaking.

Mrs. George Woodward was among those in the audience and so interested did she become in the great work that she at once agreed to erect a suitable building in which Mr. Long might carry out his original dream. The founder had made good in no uncertain manner and his efforts had been rewarded far beyond his fondest expectations.

It is this building which the accompanying pictures illustrate.

OFFICIAL ACTS OF THE BISHOP

ADMITTED POSTULANTS

John Marion Weber.

Thomas Parker.

Walter Winthrop Smith.

Bayard Heylin Goodwin.

ADMITTED CANDIDATES

Allen Evans, Jr.

DEACONS LICENSED TO PREACH

Rev. Herbert M. Peck.

Rev. Joseph O. Pienionzek.

Rev. Dr. Theophile D. Malan.

Rev. Frank W. Creighton.

CLERGY RECEIVED

Rev. Samuel B. Booth from Idaho.

Rev. William E. Hendricks from Porto Rico.

CLERGY TRANSFERRED

Rev. Albert Aune to Harrisburg.

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THE GOSPEL OF THE KINGDOM

Few names of English politicians are more widely known in India than is the name of the former leader of the Labor party in the English House of Commons, Mr. Keir Hardie. We wish that his views concerning the importance of spreading a knowledge of the Gospel of the Kingdom might gain as wide a circulation in India and elsewhere as his political opinions have obtained. In the course of a speech made during the last "Labor Week" in England, Mr. Keir Hardie is reported as saying: "Men do not now attack religion, they simply pass it by—a much more serious situation. Convinced opponents would be welcome, but Agnosticism as an aggressive force has died away, and is only to be found in some belated corners. What we need is vision: and though I have traveled far and studied not a little, I cannot find in any of the religions of the world a simpler or more convincing message than the *Gospel of the Kingdom* as preached by Christ. The Church will not capture the Labor Movement until the Labor Movement has captured the Church. If only I were a younger man, I would give up politics altogether and devote myself to the preaching of Christ's Gospel. Money and what it could buy may satisfy a man up to a certain point; but beyond all these things lie the cravings of man's spiritual nature, which Jesus alone can meet. Take the word of an old man, when he tells you that amid the sorrows and disappointments and perplexities of fifty years he has ever found the comradeship of Jesus to be his unfailing support." *East and West.*

The prayer in which the Lord Jesus dedicated Himself for the final sacrifice is a prayer for the unity of His disciples. The Master and eleven disciples stood in the Temple Court in the darkness of night. And the Master was about to be withdrawn; upon those eleven men hung the hope of the world. If they began to quarrel, all was lost. And He prays, not chiefly that they may be good, but that they may be united, for that is what is vital for the spread of the Gospel. "Holy Father, keep them in Thy name which Thou has given Me, that they may be one, even as we. . . . Neither for these only do I pray, but for them also that believe on Me through their

word; that they may all be one; . . . that the world may believe that Thou didst send Me." The conversion of the world is the Church's task, and only a united Church can accomplish it.

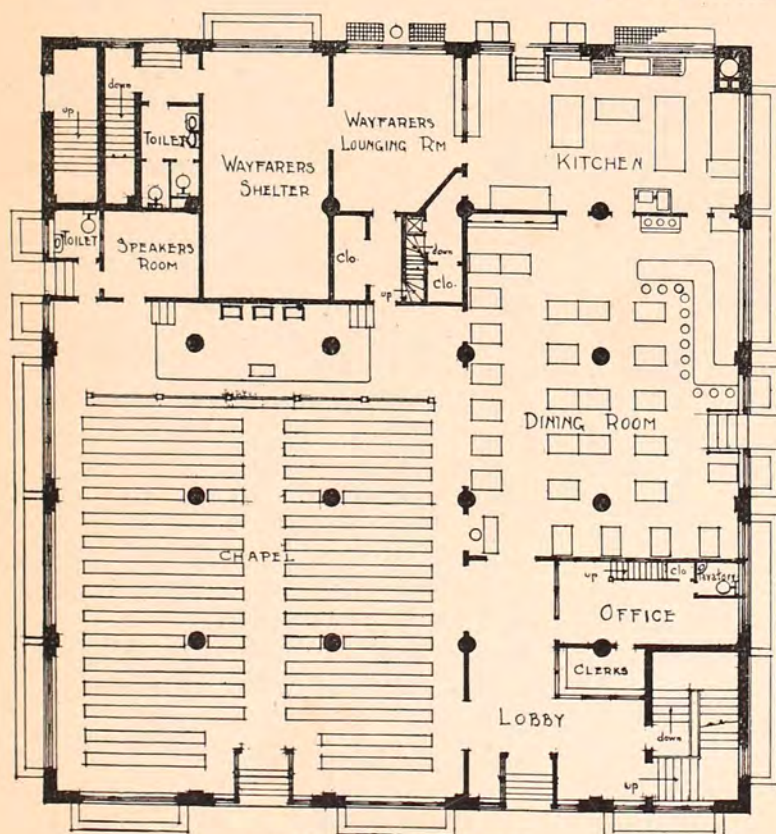
The problem of reunion lies outside the limits of our discussion. But we may refer to the general principle that, as a rule, men are right when they assert and wrong when they deny. Those who have insisted on the value of liturgical worship are right; so are those who have insisted on the value of *ex tempore* and open congregational prayer. Those who have insisted on a ministry of order are right; and so are those who have insisted that the wind bloweth where it listeth, and the spirit of prophecy may light on any man.—*William Temple: Essay on "The Church," in "Foundations."*

A purely individual faith is bound to be precarious, partly because of doubts suggested from without, and partly because the whole Spirit of Christ can only operate in the whole Body and not in a single member. No one person and no one group of persons could claim to have exhausted the unsearchable riches of Christ. There is amazing confusion of thought on this subject. In no other department of life does any individual suppose that his experience contains all the data necessary for the solution of its problems. We obey the laws of our state and follow the conventions of our civilization without insisting that we personally should see this necessity. But for some reason people resent the idea that in relation to the most difficult of all problems we should admit that the wisdom of the community is likely to be greater than our own, because of its experience being wider. The conflict between an individual and the Church in matters of belief is not a conflict between reason and faith, but between the reason of an individual working upon certain facts of experience and the reason of a whole community working upon other facts of experience; it is always possible that the Church is wrong, but the weight of probability is on its side.

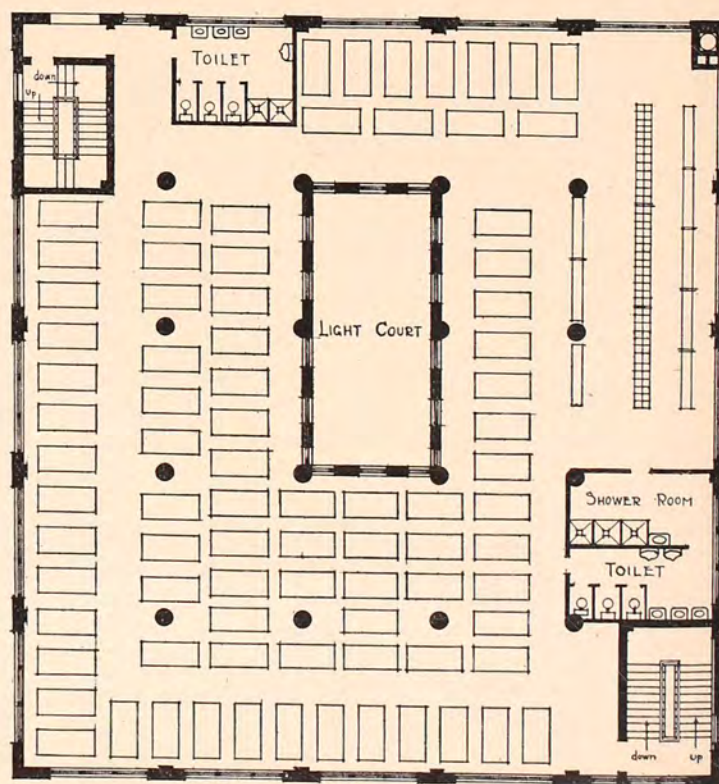
And so it is just silly to reject an article of the Creed or a traditional custom of the Church because "it is no use to me," or "I do not see the use of it."—*William Temple: Essay on "The Church," in "Foundations."*



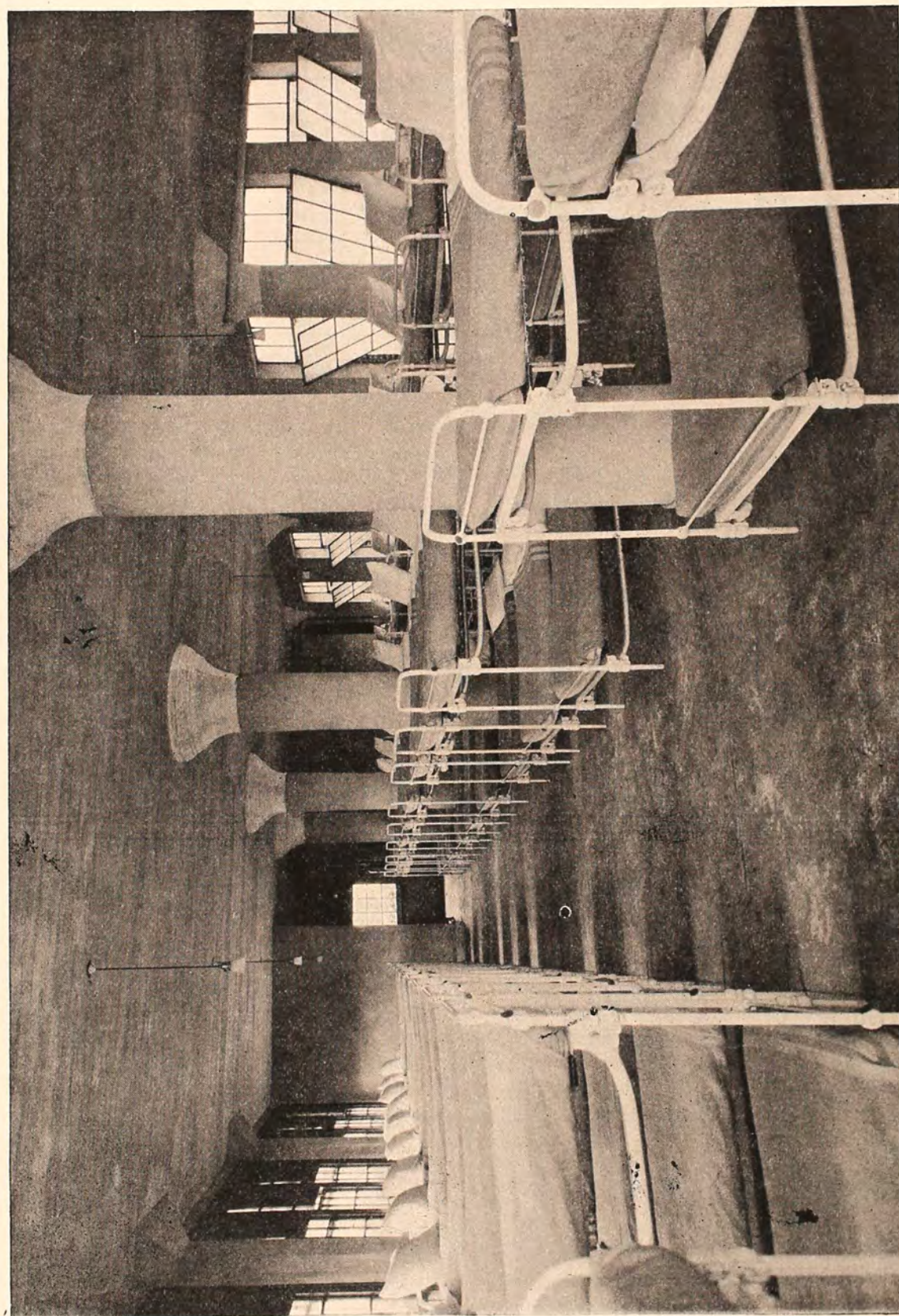
DINING ROOM OF INASMUCH MISSION



PLAN OF FIRST FLOOR



PLAN OF FOURTH FLOOR



A CORNER OF DORMITORY, INASMUCH MISSION



NEWS-DEPARTMENT

THE REV. B. S. SANDERSON, Editor, Wyncote, Penna.

** Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.

For the Noon-day Service in Lent the following may be expected to conduct the services and speak, viz:

Ash Wednesday: Bishop Rhinelander.

Thursday: Bishop Garland.

Friday and Saturday: Bishop Talbot of Bethlehem.

First Week: Rev. J. O. S. Huntington, O. H. C.

Second Week: Rev. Samuel S. Marquis, D.D., Dean of St. Paul's Cathedral, Detroit.

Third Week: Rev. Frederick Edwards, Grace Church Chapel, New York City.

Fourth Week: Bishop Woodcock of Kentucky.

Fifth Week: Bishop McCormick of Western Michigan.

Sixth Week: Rev. Stuart L. Tyson, Princeton, New Jersey.

The Rev. J. G. Hatton, formerly of the Church of the Transfiguration, West Philadelphia, has entered upon his duties as curate of St. Mark's Church, Portland, Oregon.

The Rev. Samuel Snelling, some time rector of St. Thomas', Whitemarch, will be the preacher at the Sunday services in St. James' Church, Twenty-second and Walnut Streets, February 7th, 14th, and 21st, both A.M. and P.M. Sunday, February 28th, will be the Annual Visitation for Confirmation, when Bishop Garland will officiate.

The Rev. Clarence W. Bispham has been appointed by Bishop Rhinelander to the Diocesan Board of Examining Chaplains.

The rector and vestry of All Hallows', Wyncote, are collecting framed photographs of all the clergy who have been regularly connected with it in the twenty-four years of its existence. The pictures will be placed in the sacristy of the church.

Bishop Garland is to be in St. Louis,

Mo., the week of February 21-27, preaching at the Cathedral on Sunday and conducting the noonday Lenten services for business men from Monday to Friday, inclusive.

On the Fourth Sunday in Advent the Rev. George W. Lamb, M.D., celebrated his tenth anniversary as rector of St. Martin's Church, Radnor. During his incumbency the church has been enlarged by the addition of a handsome chancel, and numerous beautiful memorials have been presented to the parish.

Mrs. J. Ellwood Lee has placed a beautiful lamp in the vestibule of Calvary Church, Conshohocken, in memory of her husband. It is made of antique bronze of Gothic design in harmony with the architecture of the church. The lamp was designed and manufactured by the Willet Stained Glass and Decorating Company of Chestnut Hill.

At New Year's word was received by relatives here that Professor James Alan Montgomery and his family had been compelled to leave Jerusalem and were at that writing in Cairo, Egypt.

All Souls' Memorial Church for the Deaf, Sixteenth Street above Allegheny Avenue, has been presented with a splendid Lectern Bible, the gift coming as a recognition of the self-sacrificing labors of the Rev. C. O. Dantzer.

A window of unusual beauty has just been installed in St. Stephen's Church as a memorial of William S. Price, long a member of the Philadelphia bar and distinguished as an ecclesiastical lawyer, who for years was Chancellor of the Diocese of Pennsylvania.

The window portrays the meeting of the council in the temple chamber, with Gamaliel in the act of warning them of the danger of slaying the Apostles. The several figures are particularly well exe-

cuted. The coloring is in soft tones of purple and pink. A beautiful view of the sea and sky and the distant mountains is seen between the pillars of the porch. Beneath is the inscription: "A doctor of the law, had in reputation among all the people.—Acts 5:34. In loving memory of William S. Price."

The window has been placed in the north wall and makes an important addition to the series of works of art in stained glass which now enrich the interior of St. Stephen's Church.

On the Feast of the Circumcision, the Rev. James M. Niblo became a member of the clerical staff of St. Mark's Church, Philadelphia, as vicar of St. Michael's Chapel at Nineteenth and Lombard Streets. For the past four years Mr. Niblo, as lay reader, deacon and priest, has been working in St. George's Church (Sixty-first Street and Hazel Avenue), where he won the esteem and love of rector and people.

Bishop Talbot, of Bethlehem, was a visitor to our city the first Sunday in January, preaching in All Hallows' Church, Wyncote, in the morning and at St. Jude and the Nativity in the evening.

Warden McKenty was the speaker at a Union Service of all the congregations of Jenkintown on Monday evening of the "Week of Prayer." Similar services were held in the other churches of the borough during the week, all of the addresses being made by laymen.

Henry Wynn, the well-known sexton of Holy Trinity Church, West Chester, has completed forty years of continuous and efficient service as caretaker, having served in that capacity since 1872. He is a veteran of the Civil War, having enlisted in the Eighth Regiment, U. S. Colored Volunteers, and was at Appomattox at Lee's surrender.

At a meeting of the congregation of the Washington Memorial Chapel at Valley Forge, held on January 2d, it was unanimously voted to transfer the chapel property to the Rt. Rev. Philip M. Rhinelander, Bishop of Pennsylvania, the Rt. Rev. Thomas J. Garland, Bishop Suffragan of Pennsylvania and Charles C. Harrison, LL. D., in trust to convey the Chapel when completed to the trustees of the diocese, the balance of the property to be held under a deed of trust for religious and patriotic purposes. This action was unanimously ratified by the Vestry.

On the evening of the Third Sunday in Advent the preacher at Holy Nativity Church, Rockledge, was the Bishop of Duluth, the Rt. Rev. Dr. Morrison.

At a patriotic service held in Grace Church, Mt. Airy, early on Thanksgiving Day, Troop 67, Boy Scouts, attended in uniform and presented to the parish a handsome silk American flag. The service was a particularly impressive one. In accepting the gift, the rector, the Rev. Thomas S. Cline, promised that the flag should become a permanent part of the decoration of the church.

The children of the Primary Class of St. Paul's Sunday-school, Overbrook, are the proud possessors of a handsome banner, a Christmas gift to them from the members of the main department of the school. It is of white silk and bears a copy (painted in oils) of Murillo's "Christ and St. John." It was presented and carried for the first time at the festival of the school on St. John's Day.

At the annual election of the Associated Guilds of St. John the Evangelist, Essington, Mrs. Fred Olofson was chosen treasurer in place of Mrs. Johnson, and Miss Anna Boyd as secretary in place of Mr. Sydney Johnson. These changes were necessary because of the removal of the Johnsons, who will be greatly missed by the congregation at Essington, where they have been most efficient workers.

The Missionary Bishop of Wyoming, the Rt. Rev. Nathaniel S. Thomas, D.D., was the preacher in Grace Church, Girard and Leidy Avenues, on Septuagesima Sunday.

In the death of Mrs. Letitia Harrison, Calvary Church, Germantown, has sustained the loss of a devoted communicant and most generous supporter. The deceased was in her eighty-fourth year and was the widow of the late George Leib Harrison. She was the sister of Dr. S. Weir Mitchell, and was a notable figure in the society and philanthropies of Philadelphia.

Dr. Anstice, secretary of the House of Deputies of the General Convention, has prepared an admirable handbook entitled "What Every Warden and Vestryman Should Know." It is published by the Church Literature Press, New York City, for thirty-five cents, postpaid. Its several brief chapters succinctly set forth important points about which every official of the Church should be informed. Not a few of the clergy could study it with profit.

On the evening of January 6th a large company gathered in Epiphany Chapel, Seventeenth and Summer Streets, to pay their respects to the verger, Mr. John W. Ryan, on his completion of thirty years of service there. On behalf of parishioners, the rector, the Rev. David M. Steele, presented Mr. Ryan with a purse containing \$350. The 400 members of the Sunday-school presented him with a handsome traveling bag through the Rev. Irving A. McGrew, the vicar of the Chapel, and he received many other gifts.

The vestry of St. Luke's, Kensington, have called as their rector, in succession to the Rev. Joseph Manuel, the Rev. Samuel B. Booth, who since early in December has been in charge. Mr. Booth has accepted. The newly chosen clergyman is a Philadelphian, is a graduate of the Penn Charter School, of Harvard University and the Alexandria Seminary. Ordained in 1910, his entire ministry so far has been in Idaho where he has done effective service for Bishop Funsten, as archdeacon.

The Rev. Thomas R. List, rector emeritus, officiated at the Church of the Redemption, Fifty-sixth and Market Streets, on the First Sunday in Advent, the occasion being the dedication of the credence table, the gift of Mrs. S. E. R. Hassinger as a memorial to her sister, Miss Martha A. List. On the same Sunday evening the special preacher was the Rev. Paul S. Howe.

On the evening of the First Sunday after the Epiphany, the congregation of Emmanuel Church, Kensington (Marlborough Street above Girard Avenue), observed the seventy-ninth anniversary of the founding of the parish coincident with the completion of thirteen years of most efficient and appreciated service as rector by the Rev. Edward G. Knight. The sermon was preached by the Rev. Clarence E. Ball, who delivered an unusually instructive and eloquent discourse appropriate to the occasion from the text "What mean ye by these stones," Joshua iv: 6.

The Christmas offering at the Church of the Good Shepherd, Rosemont, reached the gratifying total of \$611.21, as against \$326 a year ago and \$217 in 1912. The rector very properly speaks of it as "most splendid and most encouraging." Equally significant is the fact that the finances of this parish are now in such a condition that both the Christmas and Easter

offerings can be used entirely for extra-parochial purposes.

The Bishop Suffragan visited the Church of the Incarnation, Broad and Jefferson Streets, on the morning of the Second Sunday after the Epiphany and confirmed a rather unusual class—four women and girls, twenty-one men and boys.

From All Saints' Mission, Darby, the Rev. C. A. Ricksecker, missionary, come most encouraging reports of progress. Particularly is the Sunday-school growing. Each Sunday since the New Year has seen the accession of new scholars. The school has practically outgrown its quarters in the basement and will have to move up into the chapel. A commodious church is very much needed at Darby unless all signs are misleading.

On the Feast of the Epiphany, in the private chapel of his residence, the Bishop of the Diocese received the Rev. Francesco Clemente Capozzi as a priest of our Church, in the presence of the Rev. A. J. Arnold and the Rev. Harry Ransome, in accordance with the provisions of Canon XIX. Mr. Capozzi was trained in the Roman Catholic Church and has come into our Communion after much study and thought. Those who are most familiar with him affirm that he is a decided acquisition and that his story is one of wonderful interest. He has gone to the Diocese of Springfield to work under Bishop Osborne.

Mrs. Clara Vollum Fernley, for many years a most active worker in St. Martin's Church, Oak Lane, entered into rest on January 11th, in her fifty-first year. With her husband, Mr. James Whittaker Fernley, the deceased was prominent in the social and church life of the community and had been particularly identified with the Review Club and the Haydn Society.

By the will of the late Adam E. Weigand recently admitted to probate, an estate of over \$11,000 is left to a son, and "failing further issue" is to be equally divided between St. Stephen's Church and the Church of St. Luke and the Epiphany and the Jewish Hospital of Philadelphia.

At the annual meeting of the Clerical Brotherhood held in the Church House, Monday, January 11th, with the Rev. Dr. George C. Foley presiding, the Rev. Charles A. Ricksecker was chosen secretary and the Rev. Charles S. Lyons reappointed treasurer for the ensuing year.

The report of the treasurer showed all bills paid and a gratifying balance on hand. A brilliant paper was read by the Rev. J. Cullen Ayer, Jr., Ph.D., Professor of Ecclesiastical History at the Philadelphia Divinity School, entitled "The Modern Historical Method." Before adjournment, the Bishop of Arizona, the Rt. Rev. Dr. Atwood, was given the courtesy of the floor and briefly spoke of the hospital work in his jurisdiction.

The Convocation of Germantown held its winter session on Tuesday, January 19th, as the guests of the rector and people of St. Nathanael's Church, Allegheny Avenue and E Street, the Rev. George R. Miller, rector. The Rev. Stewart P. Keeling, of St. Peter's Church, Germantown, was the preacher. Dean LeRøy presided at the business sessions. The parish bountifully entertained the Convocation.

At the Clerical Luncheon and Round Table Conference appointed for Monday, February 1st, at 1 P. M., the assigned topic is "Religious Work Among our University and College Students," the speakers to be the Rev. Stanley S. Kilbourne and the Rev. Paul Micou, traveling secretaries of the General Board of Religious Education. The Bishop of the Diocese will preside.

The preachers at the noon-day Lenten services in St. Stephen's Church will include Bishop Garland (on Ash Wednesday); the Bishop of Bethlehem, Bishop Williams, of Michigan; the Rev. Dr. Johnston Ross of the Union Theological Seminary, New York City; the Rev. J. Howard Melish; the Rev. Dr. Floyd W. Tomkins. Bishop Capers has also been invited to take one of the weeks.

Among recent clerical visitors has been the Rev. Richmond Shreve, canon of Holy Trinity Cathedral, Quebec, and rector of St. Peter's Church, Sherbrooke. While here he was the guest of his daughter, Mrs. Ralph L. Hayes of Chestnut Hill.

The Building Committee of the Memorial Chapel at Valley Forge announce that the funds needed for the completion of the building are in hand, and that the architects (Zantzinger, Borie and Medary) have been instructed to advertise for bids. It is expected the structure will be completed in a year. The chapel, which is but one of the units included in the group proposed as the "Washington Memorial Buildings," will, when finished, be one of the finest specimens in this country of the perpendicular Gothic architecture. Pul-

pit, lectern and other chancel furnishings, with the pews, have been given as memorials of Revolutionary heroes, for the most part by their descendants. Some \$50,000 have been raised for the completion of the chapel, and steps are being taken to gather at least \$250,000 additional for an endowment. Adjoining there is to be a cloister of thirteen bays, representing the original colonies, eight of which have been contributed by patriotic societies in New Jersey, Pennsylvania, Virginia, Maryland, Massachusetts, Delaware, New York and Connecticut, and are in place.

Mr. Walter St. Clare Knodle, for the past eight years organist and choir-master at the Church of the Incarnation, Philadelphia, has resigned to accept a similar position at St. Paul's, Chestnut Hill, entering upon his new duties January 1st.

The Church of the Saviour, West Philadelphia, has lost one of its active members and workers, Miss Gertrude Anna Clarkson, who died January 14th at her residence, 3246 Chestnut Street, in her seventy-fourth year. The deceased was a lineal descendant of Dr. Gerardus Clarkson, a surgeon in the Colonial army, and was herself actively identified with the Daughters of the American Revolution. She had been for many years prominent in charitable and philanthropic work, being particularly interested in the Episcopal Hospital and the Home for the Homeless.

During the summer months services are held by the people of St. Paul's Memorial, Oaks, in the Old Union Church, Audubon (erected as a chapel of ease in 1832). To this chapel has been presented by an anonymous donor, a shell for baptismal purposes marked "In Memoriam, A.M.W., 1898." It is given in memory of the late Alexander Macomb Wetherill, U. S. A., who lost his life at San Juan, Cuba, 1898.

With the consent of the Bishop of the Diocese, the rector of the House of Prayer, Branchtown, the Rev. H. G. G. Vincent, held special services during January which he designated "Unity of Spirit Services," the speakers being a Presbyterian, two Lutheran and two Methodist ministers.

A meeting of the Church Extension Fund Committee, appointed at the last Convention, has been held, and steps have been taken to present the matter throughout the diocese during the coming year. The Board of Missions has decided that St. George's Church, Richmond, is next on the list for building. Plans are being prepared by Mr. Walter H. Thomas, and con-

tributions to the Building Fund have already begun to come in. St. Paul's parish in Overbrook has given an offering of \$300 to this end. It is hoped that this example will be followed by other parishes.

The Rev. Dr. Yerkes and his people at the Church of the Transfiguration, West Philadelphia, are rejoicing in the removal of the entire indebtedness from the parish, made possible finally by the receipt recently of an anonymous gift of \$500.

On the Sunday after Christmas, at St. Andrew's Church, Thirty-sixth and Baring Streets, a "Neighborhood Tree" with about 600 children of the neighborhood in attendance, all of whom were presented with gifts, was the feature of the service.

The death is reported, at his home near New York City, on December 19th, of the Rev. Dr. R. Heber Newton, one of the sons of the late Rev. Richard Newton, D.D., long rector of the Church of the Epiphany, Philadelphia. The deceased was born in Philadelphia in 1840, was for long the rector of All Souls' Church, New York City, where he was succeeded by Dr. McConnell, and was an author of repute.

Bishop Rhinelander has been elected by the Alumni Association of the General Theological Seminary as one of their representatives on the Board of Trustees for a term of three years.

The Rev. H. McKnight Moore, some time vicar of the Chapel of the Mediator (parish of the Holy Apostles), has become assistant to the Rev. Clarence W. Bispham in St. Philip's Church, Philadelphia.

His many friends in this diocese will be interested to learn that the Rev. John S. Bunting has resigned the charge of his parish in Macon, Ga., to accept a call to the Church of the Ascension, St. Louis, Missouri. He entered upon his new duties January 15th.

Bishop Garland was present at the Consecration of Archdeacon Hulse as Missionary Bishop of Cuba, acting as one of the Consecrators. The services were held in the Cathedral of St. John, New York City.

The Rev. Dr. Tomkins conducted a "Quiet Hour Conference" for the Methodist preachers of Philadelphia and vicinity in Wesley Hall on Monday, January 11th.

The Convocation of Norristown is scheduled to meet in the Church of Our Saviour, Jenkintown, Thursday, February 4th.

Bishop Rhirelander acted as one of the Episcopal presenters for the Very Rev. Paul Matthews at his consecration as Bishop of New Jersey in St. Mary's Church, Burlington, N. J., on St. Paul's Day.

Three highwaymen armed with revolvers and sandbags invaded the neighborhood of Calvary Church, Germantown, on Wednesday evening of Christmas week, sandbagged and attempted to rob the Rev. Franklin S. Moore, curate of Calvary Church. Mr. Moore had escorted a member of his parish to her home, and upon leaving the house was waylaid. His plight was seen from the house and an outcry made which attracted the attention of the police. Mr. Moore at the approach of the footpads thought a joke was being played upon him, and paid no attention to their demands. While he was thrown to the ground, he was not seriously hurt.

During February and March the Rev. Dr. A. B. Hunter and his wife will be in the North and will appreciate the opportunity to present the work being done for the education of colored people at St. Augustine's School, Raleigh, N. C. Application for their services should be made to Mr. John W. Wood, 281 Fourth Avenue, New York City, who is arranging their schedule. They will be glad to speak Sundays or on week-days.

The Committee of the Brotherhood of St. Andrew in arranging for the noon-day services in Lent at the Garrick Theatre report an inspiring list of speakers. Among those who have consented to speak are our own Bishop and the Bishop Suffragan, Bishop Talbot, Bishop Woodcock, Bishop McCormick, Father Huntington, the Rev. James E. Freeman of Minneapolis, and the Rev. Stuart L. Tyson (whose conferences on "Bible Study" for laymen made such a deep impression in New York City last Lent).

Mr. Ralph Kinder gave his customary series of organ recitals in Holy Trinity Church, Nineteenth and Walnut Streets, on the Saturday afternoons in January, the large and interested audiences which attended indicating how thoroughly the music loving people of this city appreciate them.

Among the special musical events taking place at the Church of the Ascension, Broad and South Streets, the Rev. G. Woolsey Hodge, S.T.D., rector, will be an organ recital on Thursday evening

February 11, 1915, at eight o'clock, played by Mr. Henry L. T. Ullrich, organist and choir-master of the church. Mr. Ullrich will have as his assistants Master William H. Bender, boy soprano soloist of the church, whose fresh young voice will be heard to distinct advantage, and Mr. Henry Gurney, tenor. Mr. Gurney's voice is one of great lyric beauty and scarcely needs introduction. The organ numbers of Part II of the programme will be devoted entirely to compositions of Mr. Ralph Kinder, organist and choir-master, Church of the Holy Trinity, Philadelphia. Mr. Kinder is one of the most popular organists in Philadelphia and has written numerous works for the organ of corresponding interest. Altogether the programme is one of extraordinary attractiveness, and a cordial invitation is extended to all to attend.

The Bishop of Tennessee has done churchmen a valuable service in publishing five lectures in a small volume called "The Episcopal Church" (The Young Churchman Company, publishers). Rarely in such brief compass do we find so much matter. The scholar's power of selection is everywhere apparent, and the subject is treated with the eloquence for which Bishop Gailor is famous. It is a book which will commend itself to clergy and laity alike.

The will of the late Mrs. Letitia H. Harrison, recently probated, devises \$17,000 in charities, divided as follows: \$10,000 to the Home of the Merciful Saviour for Crippled Children (for the maintenance of a bed in that institution, in memory of the late Mrs. James deWolf Perry); \$5,000 to the George L. Harrison House, connected with the Episcopal Hospital; and \$2,000 to the Harrison Day Nursery.

Edward Hazelhurst, a prominent architect of this city and long time a member of St. Mark's Church, died early in January at his home in Media, in the sixty-first year of his age. In his professional capacity he designed many of the buildings at State College and many of the stately homes on the Main Line. For years he was active in the Sons of the Revolution and other patriotic societies. He is survived by a widow and son.

Christ Church, Germantown, has maintained a playground, playroom, and parish house adapted for all kinds of social

work. Heretofore the greater part of the work of supervision and guidance has been in the hands of the clergy. With the desire to lift this burden from the rector's shoulders and at the same time more effectively to organize the social work of the parish, the vestry has authorized the engagement of a layman to superintend the work of the playground, playroom, the athletic and social activities of the young, and the social work among the men of the parish. The work will be in charge of Richard H. Gurley, who is a licensed lay reader, who has had college experience, is a scout master, and has had experience as a worker among the sailors of the navy, as well as having been superintendent of a public playground.

In response to the appeal of the diocesan Church Periodical Society, over 2,000 books were contributed to the United-Effort Library. These were packed and tabulated at the parish house of the Incarnation on the evening of December 17th.

At its annual meeting on January 7th, the Men's Club of St. Matthew's Church, Girard Avenue and Eighteenth Street, selected the following officers for the ensuing year: President, Dr. William L. Taylor; vice-president, Daniel G. Melloy; secretary and treasurer, Robert B. Keesey. A number of desirable changes in the constitution and by-laws were also adopted at this meeting. The club seems to have passed the experimental stage and the future is full of hope.

The new Chapel of the Holy Comforter at the Church of the Holy Trinity, West Chester, of which brief mention was made in these columns in our December issue, has been fitted up with the altar formerly in use in the parish church and is to be used for the occasional and week day services. It will accommodate about sixty persons, and it is completely furnished for worship. It has been constructed in memory of Elizabeth Gorgas for many years a benefactress of the parish and an active worker. Among the equipment of the chapel are the following memorial gifts presented by relatives and friends: Lectern Bible, prayer books and hymnals given by Miss Susan Gorgas; altar cross, Mrs. Letitia Miner Butler; candlesticks, Mrs. Linda H. Thomas; altar book, Rev. Allen K. Smith; altar desk, George Brinton Wright, a relative of Mrs. George M. Rupert; prayer desk, Dr. John R. Hoskins.

TBE DIOCESAN BOARD OF MISSIONS

The stated meeting of the Board of Missions of the Diocese of Pennsylvania was held at the Church House on Monday, January 11th, at four o'clock P. M., about twenty members being in attendance. The meeting was called to order by Dean Tomkins of the Convocation of South Philadelphia, who subsequently yielded the chair upon the entrance of the Bishop.

The treasurer presented his various accounts and the same were ordered to be filed.

The Dean of Chester reported activity in the missionary work in his Convocation, and expressed encouragement at the conditions which prevailed in several of the stations.

The Dean of West Philadelphia and the Dean of Germantown also made verbal statements of the activities within their respective Convocations.

Dr. Phillips spoke enthusiastically of the progress of the work in the colored missions, particularly in West Philadelphia.

Mr. Bonsall, speaking for the Convocation of North Philadelphia, told of an enthusiastic meeting at the Galilee Mission on New Year's eve, which was attended by about one thousand men. This mission has arranged for another building on Callowhill Street which it is hoped will be ready at the anniversary of the Mission on the 30th.

Bishop Garland told of the vigor of the Trinity Mission at Gulph Mills in the Convocation of Norristown, and also spoke of the great progress that is being made at the Valley Forge Washington Memorial. The Bishop asked for and received an appropriation of one thousand dollars for the work at the Washington Memorial Chapel. He also spoke of the prospect of activity in the missionary work among the Jews in the diocese. He told of the proposed moving of the Italian Mission to the Church of the Evangelist at Seventh and Catharine Streets, and of the intention of using the former Italian Mission for use among the Jews. He told the Board that it would require about \$8,700 to effect these changes.

Bishop Rhinelander spoke of the recent visit he had made to Trinity Church, Southwark, now located at Broad Street and Wyoming Avenue, and stated how much he was encouraged at the prospect there.

The Board adjourned to meet at Bishop Rhinelander's house on the afternoon of

Monday, March 15th, when the Bishop will bring before the Board several matters to be taken up in conference.

W. D. N.

EPIPHANY MEETING OF THE WOMAN'S AUXILIARY

The Epiphany meeting was held in St. Stephen's Church on Monday, January 11th. Bishop Garland presided and Archdeacon Mellen of Mexico, spoke of the work of the Church in that land of political unrest. An industrial school at Guadalajara has been organized not only to give the pupils an education but to teach them the honor of honest industry. It is hoped that the Hooper Memorial School for Homeless Orphan Girls may soon be opened and continue its noble work. Last spring when many were fleeing from the City of Mexico one young woman, Miss Claudine Whitaker, calmly said she would stay, and she now teaches the kindergarten, visits the congregation, plays the organ for the services and keeps up the work of the parish. The Archdeacon commended her for the help and interest of this auxiliary, as she is a graduate of the Church Training and Deaconess House. In the country missions there is deep appreciation among the natives of the work done for them, and the parochial schools are taught by native clergy. The Archdeacon did not make any special appeal but will it not be possible to give an organ in place of that noisy but not musical one which has "serious lung trouble?"

Bishop Lloyd said there has never been a time since the Blessed One went back to glory when those who believe in Him have had such responsibility to witness for Him, and missions are the essential expression of the purpose of the Church. This responsibility does not belong to the missionaries, the Board of Missions or any body of men, but to the individuals in the parishes. Get the true perspective of Christ's Kingdom, think of it in terms of the human family, and each and every one will help if they only understand and will give, as money is the only way to express ourselves on the other side of the earth if we cannot go ourselves. Civilization is a monster when it is not Christian. This is the day for us to serve, we are indeed tied and bound by the commonplace if we are not stirred with enthusiasm now for the task God gives us.

EDUCATIONAL NOTES

Diocesan Educational Day, January 20th, found the Church House crowded to overflowing.

The observance of the day began with the Holy Communion at 9 A. M., the Bishop Suffragan Celebrant, who made a most helpful and suggestive address on the Missionary Life, where self was forgotten in a Service of Love.

Three Mission Study classes were in session at 10 A. M. At 11 A. M. a class on the New Hand-book of the Woman's Auxiliary led by Miss Julia C. Emery; at 12 M. an instruction by the Bishop on the meaning of membership expressed in the three words—Limitation, Fulfilment, Vitality—"Limitation makes for humility, if accepted leads on to fulfilment and secures vitality or life."

Two P. M. three conferences, on the Woman's Auxiliary, the Junior Auxiliary and Educational Secretaries; at the latter Mrs. J. Nicholas Mitchell made an address. At 2.45 P. M., the Mystery Play, given by the Juniors of St. Asaph, Bala; at 8.15 P. M. a class conducted by Dr. W. H. Jefferys.

Throughout the day, the watchword was "love," to watch with, to listen with, to speak with, love.

The registered attendance was 318 from 63 parishes of this diocese and visitors from the dioceses of Bethlehem, New Jersey, New York, Maryland, Wyoming, Virginia, Liberia, West Africa and the Moravian Communion. It seemed impossible to secure a complete registration; we know many others were present whose names we would have been happy to receive.

The day emphasized the Bishop's teaching of the "Meaning of Membership" in the Church the Body of Christ, the Family of God, "only there can any individual find his vitality and fulfilment."

The Educational Secretary will lead a Diocesan Mission Study Class at the Church House Thursday mornings during Lent, beginning February 18th, at 10.15 o'clock. Registration can now be made.

THE PRIMARY AND JUNIOR WORKERS' UNION

The Primary and Junior Workers' Union of the Diocese of Pennsylvania met in the parish house of the Memorial Church of St. Paul, Fifteenth and Porter streets, on Thursday evening, January 14th, the rector of the parish the Rev. Joseph H. Earp, presiding. The special

features were an address by Mrs. Caroline S. Berger on "Characteristics of the Primary Child," a model Primary Lesson taught by Miss Mary Stitt, and a question box and discussion conducted by Mrs. John Loman. This was an unusually interesting meeting. Members were present from St. Matthew's, St. Matthias', St. Jude and the Nativity, Prince of Peace, Memorial Chapel of the Holy Communion, St. Paul's, St. Phillip's, Church of the Covenant, Chapel of the Mediator, Zion, and from St. Asaph's, Bala and Darby.

THE GIRLS' FRIENDLY SOCIETY

The yearly Diocesan Missionary Service for G. F. S. members and associates will be held on Sunday evening, February 7th, at 8 o'clock, in the Memorial Church of the Holy Comforter, Nineteenth Street above Wharton Street, the Rev. John W. Walker, vicar. It is asked that each branch be represented by two or more delegates. An offering will be taken for missions.

The time of the Quiet Day Service has been changed to Tuesday, March 16th. It will be held in the chapel of St. Jude and the Nativity, Eleventh and Mount Vernon Streets, and will begin with a celebration of the Holy Communion at 8 o'clock. The Conductor will be the Rev. McVeigh Harrison, O.H.C.

A very successful Conference for Associates in charge of Candidate Classes, and others interested in the work for the G. F. S. beginners, was held in the Church House on Wednesday afternoon, January 13th. Reports from the different classes showed the average number of children attending each class to be from 50 to 75; in age from 4 to 14. Each class meets one afternoon in the week, has an opening or closing service, and gives half an hour of play with the "work-time." The instruction given includes the pasting of pictures in scrap-books and cards for hospitals, stenciling, modeling, singing, simple basket-making, crocheting and knitting, plain sewing and mending, embroidery, cooking; with some literature work and instruction in G. F. S. principles. General discussion of the contents of the Question Box emphasized two things—that the more practical instruction, such as cooking, sewing, mending, had proved the most beneficial and satisfactory; and the most important factor in candidate training is regular and definite G. F. S. instruction, especially by means of the Candidates' Catechism. Above all, as in every branch of the work, the "personal touch" develops the real G. F. S. spirit.



CHAPLAIN'S HOUSE MONT ALTO SANATORIUM

In his mail the other day Bishop Rhinelander found a post-card, on one side of which is a picture of the house our chaplain at the Mont Alto Sanatorium lives in. It shows a frame structure (four rooms and a "lean-to," as they say out west, for the kitchen) 22 x 15. When the picture was taken there had evidently been "some snow," for it is up to the fence tops. In this exposed situation, and in far from palatial quarters, lives a devoted clergyman of our Church, giving himself untiringly to the spiritual welfare of the afflicted patients of the great sanitarium.

For a part of his salary this diocese has made itself directly responsible. The Bishop says, "So far nothing has come in for this, and I am obliged to send our quota out of the 'Bishop's Fund.' Possibly a word in THE CHURCH NEWS will stir up the conscience of some (as I am sure a sight of the condition revealed by the picture on the post-card would arouse the sympathy) to help." Any contributions to redeem our pledge for the chaplain's salary at Mont Alto may be sent directly to Bishop Rhinelander.

THE BISHOP WHITE PARISH LIBRARY ASSOCIATION

The Bishop White Parish Library Association held its seventy-fifth annual meeting December 3d. Faithful service for so many years to the Diocese of Pennsylvania and the Church at large should not pass unnoticed. During the past year forty-eight grants have been given of twenty-five volumes each, representing twenty-nine dioceses.

The purpose of the Society is to supply missionary stations and feeble parishes with standard theological works of the Church.

Our waiting list is a long one; much longer seems the time to those who are looking forward to the arrival of their gift. An appreciative letter received January 9th says, "Many years ago a grant was made to this parish, . . . about forty years, I suppose, and many of the books are still useful and I know they have been useful to a greater degree than the average."

We have three traveling libraries which

are loaned for three months. A gift of twenty-five volumes requires the endorsement of the Bishop of the diocese where the applicant lives, but the traveling library will be sent to any clergyman living within a reasonable distance. We feel confident, in submitting our seventy-fifth annual report, that our diocese will be grateful for the existence of the Association. Reports can be obtained at the Church House.

The West Philadelphia Sunday-school Institute at its annual meeting in the Church of the Redemption, Fifty-sixth and Market Streets, on November 5th, elected these officers for the ensuing year: President, the Rev. Albert E. Clay; vice-president, the Rev. E. J. McHenry; secretary-treasurer, William Stanton Macomb; chairman of Executive Committee, the Rev. Clarence Wyatt Bispham. The Bishop of the Diocese is ex-officio honorary president of the institute.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Monthly except July, August and September

Object:

1. **To promote Unity of Diocesan Life**
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. **To promote the Missionary and Benevolent Work of the Diocese**
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

Terms

Single Numbers..... 15 cents
Annual Subscription (by mail)..... \$1.00
Twenty-five or more copies to one address.... Each, 50c. a year

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Episcopal Appointments for February and March

Thursday, February 4

Convocation of Norristown.

Sunday, February 7—Sexagesima

A. M. PHILADELPHIA—Church of the Holy Comforter
The Bishop
Evg. PHILADELPHIA—L'Emmanuello..... The Bishop
A. M. PHILADELPHIA—All Saints' Church, Moyamensing
The Suffragan Bishop
Evg. PHILADELPHIA—Church of St. John the Evangelist
The Suffragan Bishop

Sunday, February 14—Quinquagesima

A. M. PHILADELPHIA—Church of the Holy Communion
The Bishop
Evg. PHILADELPHIA—Grace Church, Mt. Airy.... The Bishop
A. M. PHILADELPHIA—Church of the Holy Apostles
The Suffragan Bishop
Evg. PHILADELPHIA—St. Paul's Memorial Church
The Suffragan Bishop

Wednesday, February 17—Ash Wednesday

Evg. PHILADELPHIA—Church of the Redeemer.... The Bishop

Sunday, February 21—First Sunday in Lent

A. M. PHILADELPHIA—St. Simeon's Church..... The Bishop
VISITATION

Wednesday, February 24

Evg. PHILADELPHIA—Church of the Redemption... The Bishop

Sunday, February 28—Second Sunday in Lent

P. M. PHILADELPHIA—St. Sauveur Church..... The Bishop
Evg. PHILADELPHIA—Holy Trinity Memorial Chapel
The Bishop
A. M. PHILADELPHIA—St. James's Church
The Suffragan Bishop

Evg. PHILADELPHIA—Church of the Ascension
The Suffragan Bishop

Wednesday, March 3

Evg. PHILADELPHIA—Prince of Peace Church,... The Bishop

Friday, March 5

Evg. PHILADELPHIA—St. Paul's Church, Aramingo,
The Suffragan Bishop

Sunday, March 7—Third Sunday in Lent

A. M. CHESTER—St. Paul's Church..... The Bishop
Evg. PHILADELPHIA—Church of the Resurrection, The Bishop
A. M. PHILADELPHIA—St. Stephen's Church,
The Suffragan Bishop
Evg. PHILADELPHIA—St. Andrew's Church,
The Suffragan Bishop

Friday, March 12

Evg. HIGHLAND PARK—Church of the Holy Sacrament,
The Suffragan Bishop

Sunday, March 14—Fourth Sunday in Lent

PHILADELPHIA—Calvary Church, West Philadelphia
VISITATION The Bishop
A. M. BRYN MAWR—Church of the Redeemer,
The Suffragan Bishop
Evg. PHILADELPHIA—Church of the Holy Comforter, West
Philadelphia..... The Suffragan Bishop

Wednesday, March 17

Evg. PHILADELPHIA—St. Barnabas' Church, Haddington,
The Bishop

Thursday, March 18

Evg. WEST CHESTER—Holy Trinity Church,
The Suffragan Bishop

Friday, March 19

Evg. DOYLESTOWN—*St. Paul's Church*.....The Bishop
P. M. PHILADELPHIA—*Chapel of the Merciful Saviour*,
The Suffragan Bishop

Sunday, March 21—Fifth Sunday in Lent

A. M. PHILADELPHIA—*Church of the Saviour, West Philadelphia*.....The Bishop
P. M. PHILADELPHIA—*All Souls' Church*.....The Bishop
Evg. PHILADELPHIA—*Church of St. Jude and the Nativity*
The Bishop
A. M. PHILADELPHIA—*St. Mary's Church, West Philadelphia*
The Suffragan Bishop
P. M. PHILADELPHIA—*Church of St. Luke and the Epiphany*,
The Suffragan Bishop

Wednesday, March 24

Evg. PHILADELPHIA—*Church of the Atonement*....The Bishop
Evg. PHILADELPHIA—*Epiphany Church, Sherwood*,
The Suffragan Bishop

Thursday, March 25—The Annunciation

Evg. PHILADELPHIA—*Church of the Annunciation*,
The Suffragan Bishop

Friday, March 26

Evg. PHILADELPHIA—*St. Paul's Church, Chestnut Hill*,
The Bishop

Sunday, March 28—Sunday next before Easter

A. M. NORWOOD—*St. Stephen's Church*.....The Bishop
P. M. PHILADELPHIA—*Christ Church Chapel*.....The Bishop
Evg. LANSDOWNE—*Church of St. John the Evangelist*,
The Bishop
A. M. PHILADELPHIA—*St. Peter's Church*,
The Suffragan Bishop
Evg. PHILADELPHIA—*St. James of Kingsessing Church*,
The Suffragan Bishop

Monday, March 29—Monday before Easter

Evg. PHILADELPHIA—*Epiphany Chapel*.....The Bishop

Tuesday, March 30—Tuesday before Easter

Evg. PHILADELPHIA—*St. Paul's Church, Overbrook*,
The Bishop
Evg. PHILADELPHIA—*Chapel of St. Simon the Cyrenian*,
The Suffragan Bishop

Wednesday, March 31—Wednesday before Easter

Evg. PHILADELPHIA—*Grace Church*.....The Bishop
Evg. PHILADELPHIA—*Holy Trinity Church*,
The Suffragan Bishop

The Diocesan Bulletin

The Editors fear that the notices printed below will be found incomplete. This, if it proves the case, will but show that editorial diligence, unaided, must needs fail to discover every important meeting scheduled. The Editors ask that each organization and institution of the Diocese assume the responsibility of sending them notices in advance of the meetings appointed for the ensuing month. Such notices should be sent to the Rev. G. G. Bartlett, Jenkintown, Penna., and should reach him not later than the 20th of the month.

February 1. Monday

Woman's Auxiliary. Meeting of the Colored Missions Committee, Church House, 11 A. M. Speaker: Archbishop Russell, or Mrs. A. B. Hunter, of Raleigh, N. C.
Clerical Brotherhood: Missionary Meeting. Church House, 11.30 A. M. Speaker: The Rt. Rev. L. R. Brewer, D. D., Bishop of Montana.

February 4. Thursday

Convocation of Norristown, at Church of Our Saviour, Jenkintown. Morning Prayer, 11.15 A. M., sermon by the Rev. J. Thompson Cole. 1.15 P. M., Luncheon. 2.30 P. M. Business Session.

February 6. Saturday

Junior Auxiliary. Conference on Prayer at the Church House at 10 A. M. "The Purpose, Preparation, Practice and Power of Prayer for the Junior Auxiliary." Speaker: Miss Grace Lindley of New York.

February 8. Monday

Meeting of the Domestic Committee of the Woman's Auxiliary at the Church House at 10 A. M. Speaker: Bishop Wells.
Clerical Brotherhood. Church House, 11.30 A. M. Subject: "The Legal Aid Society." Speaker: Louis W. Rokey, Esq.
Executive Committee of the Divinity School meets at Church House at 4.30 P. M.

February 9. Tuesday

Sixty-third Local Assembly of the **Daughters of the King** of the Diocese of Pennsylvania at Grace Church, Forty-first Street and Girard Avenue. The afternoon session at 4.30 o'clock will be addressed by Mrs. H. A. Pilsbry on "The Value of Mission Study." Supper at 6 P. M. Bishop Garland will preach at the evening service.

February 11. Thursday

Brotherhood of St. Andrew. Round Table Conference for West Philadelphia Section at home of the Rev. A. E. Clay, North Fifty-sixth Street.

February 12. Friday—Lincoln's Birthday

Churchmen's Conference. Parish House of the Church of the Holy Apostle, Twenty-first and Christian Streets, afternoon and evening, beginning at 3 P. M. (For detailed program, see page 171.)

February 15. Monday

Regular monthly meeting of the **Foreign Branch of the Woman's Auxiliary**, Church House. Speakers: the Rev. Mr. Ackley, formerly of Santiago, Cuba; Mrs. Moort of the African Mission.
Pre-Lenten Service for the Clergy of the Diocese. Church House.
Club Night. Dinner at 6.30 P. M. Discussion at 8.15. Subject: "Dispatch of Business at the Diocesan Convention," to be opened by Mr. Francis A. Lewis.

February 17. Ash-Wednesday**February 18. Thursday**

Diocesan Mission Study Class. Church House at 10.15 A. M. (and for six succeeding Thursdays). Leader, Mrs. H. A. Pilsbry.

February 22. Monday

Clerical Brotherhood. Subject: "Dr. Eliot and Christianity." Speaker: The Rev. C. S. Hutchinson, D.D.

February 23. Tuesday

Brotherhood of St. Andrew. Round Table Conference for the Germantown Section at the home of Mr. Herman W. Cox, 5010 Pulaski Avenue.

February 25. Thursday

School for Librarians of the C. P. C. Church House. All day sessions. (see article page 171.)

RECENT LITERATURE ON THE NEW TESTAMENT

BY THE REV. PROF. A. D. HEFFERN, D.D.

In the past two years numerous works in English have summarized the results of recent New Testament criticism; and in some instances have applied them to the understanding of primitive Christianity, and especially of fundamental questions relating to the Person of Christ. McClymont's *New Testament Criticism* gives its history and results; G. Milligan's *New Testament Documents* treats of their origin and early history; Allen and Greensted publish a concise *New Testament Introduction*; and Bacon contributes to the Home University Library *The Making of the New Testament*.

Maurice Jones' *New Testament in the Twentieth Century* is not a formal introduction, but surveys most helpfully recent criticism with special reference to its Christological aspects. The second part of his work in treating the literary criticism of the books, passes over accepted results and focuses attention on matters still under discussion, with a summary of representative positions and with an expression of his own judgment. In the earlier chapters he gives a resumé and criticism of the recent controversies related to liberal Protestant Christology: Jesus or Christ; Jesus or Paul; The Christ-myth; the Christ of Eschatology. On the topic of the Christ-myth, since Jones' book appeared, F. C. Conybeare has vigorously attacked the views of Drews, Robertson and Smith in his *Historicity of Christ*. In Germany, Windisch, in reviewing last year's literature on this controversy, notes that the discussion has ebbed out. The only work he can mention is Aufhauser's collection of the original texts of ancient non-Christian writers' testimonies to Jesus. The controversy has led to a renewed study of Josephus' relation to Christianity. Both Burkitt and Harnack now favor the genuineness of his statement about Jesus in the eighteenth book of his *Antiquities*.

To the works on Christ and Eschatology discussed by Jones has since been added H. L. Jackson, *The Eschatology of Jesus*, and Winstanley's *Jesus and the Future*. Jackson, while declining to adopt fully the positions of Schweitzer and J. Weiss, emphasizes the eschatological element in Christ's teaching. His discussion of the relation of this element to the eschatology of Judaism, and of its significance

for our conceptions of the Person of Christ, and his method of differentiating between the permanent and transitory elements of this teaching along lines similar to Winstanley, have met with vigorous opposition. Bishop Gore in his *Open Letter* refers to the relevant chapters of Jackson's book in connection with his protest against such views of the apocalyptic factor in the gospels as would conflict with belief in our Lord as an infallible teacher. A special help to understanding Schweitzer's position has been furnished by Walter Lowrie's translation of Schweitzer's *Mystery of the Kingdom of God*. It appeared in German in 1901 and discusses the secret of Jesus' Messiahship and Passion. Mr Lowrie adds a valuable introduction of forty-one pages. A concluding summary of the life of Jesus offers the reader a connected view of Christ's ministry and Person based on Schweitzer's theory. Invaluable for the study of the subject is the great work of Charles, in conjunction with many scholars: *Aprocrypha and Pseudepigrapha of the Old Testament* in English translations, with introductions and notes. A most serviceable introduction to this work and subject is given by Charles in his *Religious Development between the Old and New Testaments*. Burkitt also has published as introductory to the subject three lectures on *Jewish and Christian Apocalypses*. On the general topic of Eschatology in the the New Testament, a noteworthy contribution has been made by G. Vos, *Eschatological Aspect of the Pauline Conception of the Spirit*, in the *Princeton Biblical and Theological Studies*.

To the works on St. Paul and the Mystery Religions discussed by Jones, who adopts in general the views of Kennedy, is now to be added Dean Groton's *Christian Eucharist and Pagan Cults*, 1914.

The new volume of the *Encyclopedia of Religion and Ethics* contains Burkitt's article on the gospels, restating the critical views in his previous publications, and dating Mark C. 70 and the other gospels C. 100 A. D. Zahn's new commentary on Luke contains considerable discussion of current critical questions. Opposing Harnack's dating of the gospel as before 63 A. D., Zahn assigns it to 75 to 80 A. D., since he believes that the fact of the destruction of Jerusalem may be discerned in the gospel; and also since he accepts the statement of a prologue to Acts in an Athenian manuscript that St. Luke wrote after St. Paul's death, and in

Greece, where he died at the age of eighty four. In Acts, Norden in his *Agnostos Theos* presented the theory that St. Paul's speech at Athens is the work of a late redactor based on a similar incident in the life of Apollonius of Tyana. It has been promptly examined and rejected by Harnack, Burkitt and Lagrange. The latest critical work on the Revelation is Charles' *Studies in the Apocalypse*. He has also treated of chapters 20 to 22 in the November and December *Expository Times*.

Among recent manuals on the canon and text is an admirable handbook by Souter, the old Latin specialist. He favors Zahn's views on the canon; and these are again discussed in Harnack's *Origin of the New Testament and the Chief Results of its Formation*. It was published late in the past summer and will no doubt soon appear in English. Advanced textual study is vigorously prosecuted especially on the new Washington and Koridethi manuscripts, the Old Latin texts and Von Soden's Greek New Testament. A cheap manual edition of Von Soden, with a short critical apparatus is now published. Kenyon's review in the *Church Quarterly* is a useful introduction, and his estimate is unfavorable. Hoskier in the July *Journal of Theological Studies* is distinctly hostile.

America has contributed this year a notable grammar of the Greek New Testament in the light of historical research by A. T. Robertson. It is designed for advanced students; and its 1,400 attractive and scholarly pages incorporate the results of comparative philology, historical grammar and the widely scattered special investigations. Ebeling published a Greek-German Lexicon in 1912; and Moulton and Milligan have begun a *Vocabulary of the Greek New Testament*, illustrated by papyri and other non-literary sources. The part already issued covers the words under A.

No large New Testament commentaries in English have been issued since Frame's fine volume on Thessalonians in the *International*, or in the able *Westminster Commentaries* on the English text. Along with these series, the *Expositors' Greek Testament*, especially the last four volumes, and Lake's *Earlier Epistles of St. Paul*, are representative of the most recent exegetical scholarship. On the Gospels much of the new discussion is at present controversial, on special topics and largely scattered in reviews and pam-

phlets. E. O. Davies' *Miracles of Jesus* is a renewed defense of their credibility by a critical and historical study of the evidence and by the familiar philosophical arguments, in answer to J. M. Thompson's denial of miracles in the New Testament. L. E. Browne's *Parables of the Gospels*, in the light of modern criticism, is an examination and rejection of the views of Jülicher in his great work on the Parables in which he denies Christ's use of allegory and veiled teaching. W. P. Armstrong prints in the October *Princeton Review* two lectures on the Resurrection of Jesus, discussing and rejecting the most recent opposing German views. On the Gospels as a whole, all readers will find most attractive and helpful N. S. Talbot's, *Mind of the Disciples*. He points out that to account for minds capable of portraying Jesus in the Gospels, carries the inquirer past the Cross to the Resurrection and to the coming of the Spirit incorporating the disciples into the Body of Christ.

E. F. Scott has made a contribution to the study of the Apostolic Age near its close, by his admirable article on *Gnosticism* in the latest volume of the *Encyclopedia of Religion and Ethics*. He has also given a study of the earliest period in his *Beginnings of the Church*. He concludes that St. Paul, whose conversion is assigned to 33 or 32, was not an innovator, but an heir of the primitive tradition, which was itself the immediate outcome of the work of Jesus; and that there was no gulf between Jesus and the Church which followed him. On the other hand, from his standpoint of liberal criticism, he denies that Christ deliberately founded the Church or instituted a ministry and sacraments. Nevertheless the Church was his creation, since he had called disciples who were to be the nucleus of a community of God's people in the new age; and the primitive Church was the outcome of belief in Christ's resurrection in connection with the disciples' apprehension of his message of the Kingdom under apocalyptic forms. Headlam in his *St. Paul and Christianity* treats of the Apostle's significance as a theologian for the development of primitive Christianity; and shows the organic connection of his central teachings both with the tradition of the Church at his conversion and with the teachings of Christ. On Hebrews we now have MacNeill's *Christology of the Hebrews*. Besides a scholarly exposition of that

doctrine, it contains a notable section on the sources and relations of the thought of the Epistle not only with the rest of the *New Testament* but also with contemporary religious philosophy. Nairne's most attractive *Epistle of Priesthood* concludes with an exposition of Hebrews in the English text. Preceding it is a striking presentation of the sacramental principle and its relation to the priesthood of our Lord viewed as the consummation of a priesthood which runs through all visible life.

To translations of the New Testament has been added James Moffatt's *New Translation of the New Testament*. He has used Von Soden's text, and in his version aims to represent the gains of recent lexical research. It indicates throughout a distinguished scholar's view of the meaning of the text. The English style adopted, which arouses criticism by its frequent colloquialisms, is deemed to represent the character of Hellenistic prose in the New Testament Age. Rendel Harris has an interesting review in the December *Expositor*; and Nairne has also discussed it in a striking essay in the July *Church Quarterly* on *Versions of Holy Scripture*.

A DEVOTIONAL DAY FOR WOMEN

The Devotional Day and Conference for the Women of twenty-two neighboring parishes held in Emmanuel Church, Holmesburg, on Friday, January 8th, was an inspiration and an important step toward greater efficiency and increased knowledge.

At 10 A.M. the Bishop made an inspiring address, drawing our thoughts inward and upward by his spiritual appeal. He took as his texts, "Where is He that is born King of the Jews, for we have seen His Star in the East and are come to worship Him," and "Lo, the star which they saw in the East went before them till it came and stood over where the young child was." As this star was brighter than ordinary stars, and burnt steadily enough to guide the footsteps of the Wise Men till it brought them to the manger, so the star as the symbol of the Church is typical of two great necessities of Christian witness, brightness and steadiness. As the Lord's disciples we must shine brightly and burn steadily; we should be different from other people, doing everything a little differently, because of the welling up of a different kind of life within. Let us make up our minds to

gladly pay the price for this shining brightly and for God's glory.

The Holy Communion followed, administered by the Bishop, all of the large congregation present partaking.

At noon Intercessions were offered by the Bishop. At this time each one who so desired might bring some special need to the throne of God, thus enabling us to plead together to the Divine Leader for grace to know His will.

At 12.30 Mrs. North spoke of the United Offering, pleading for a representative in each parish, so that every woman of the Church might be reached and be a sharer in the great United Thank Offering throughout the world. Thirty-one thousand women as yet know nothing about it. Shall we, each one, not have the privilege of telling them? It has been said that ninety-five per cent of our giving is surplus, and only five per cent sacrifice. If these conditions could be reversed what wonders might be accomplished.

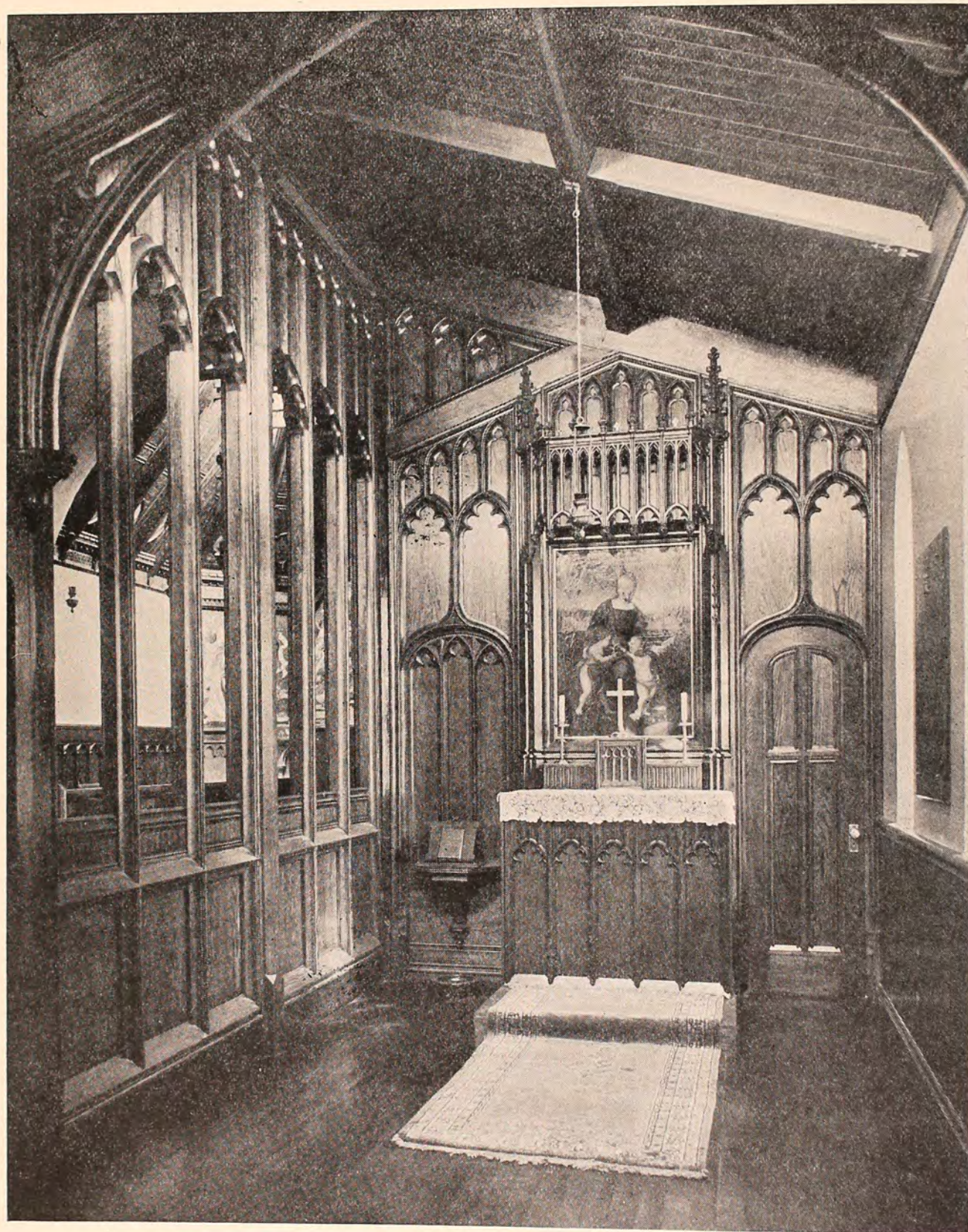
At 1 P. M. luncheon was served in the parish house, adding much to the spirit of good-fellowship, which marked the day throughout.

In the afternoon at a conference, Mrs. Pilsbry spoke on Mission Study, and the need of a class in every parish, saying that many parish problems might be solved by such a class in the light of the broadening vision of an ever-increasing knowledge of the need of the world. To know Christ and to make Him known are the truths of the Mission Study Class, and must ever be its great ideal.

Miss Bannard, chairman of the Junior Department of the Woman's Auxiliary, told of that part of the work and urged that each parish should have its branch, that young girls might be prepared for the work of the Woman's Auxiliary, and early learn their great privilege as workers together with Christ and for Christ.

Miss Hubbard spoke on Junior Mission Study, and Miss Reath on the Little Helpers, the youngest department of the Woman's Auxiliary, in which the children are trained from infancy in habits of prayer and giving.

A question bee followed, the Bishop answering and making many points clear. There were about two hundred present, each of the twenty-two parishes being represented. It is hoped that the interest shown throughout the day will draw the women of these parishes into closer fellowship, and more definite service for the diocese, and throughout the world.



SIDE CHAPEL: ST. TIMOTHY'S, ROXBOROUGH
(See description in January Church News)

THE CHURCH PENSION PLAN

To the Editors of THE CHURCH NEWS:

The accompanying letter should usher in the bright day of better things for us ministers of the Church. Copies are being prepared, with the blanks duly filled in, and will be mailed to the several vestries. Meanwhile may we not develop amongst the brethren of the clergy, for whose relief and benefit the movement is inaugurated, an appreciative comprehension of it and a united enthusiasm for it. This is a primary condition to success and should be ensured if certain simple facts are borne in mind:

First, an uncertain gratuity for a few is now to be supplanted by a substantial and automatic pension for all; second, the minimum pension has been fixed at \$600 a year; third, exceptional cases which inevitably arise under any finite method will call for special provision; and fourth, the longed-for consummation of the various relief agencies is at hand. The patient pioneer work of the General Clergy Relief Fund under our devoted brother Mr. McClure, as well as that of the Christmas Fund so generously administered by Mr. Fisher, are now to be developed into the best possible system for meeting a vital need for us ministers. That the majority of the trustees of the Clergy Relief Fund are also on the Board of the Pension Fund is of convincing significance. Our most experienced and sympathetic authorities on clerical insurance unite in commending this as the next step for the Church to take. As the prospective beneficiaries, mindful of the sometimes tragical urgency of the need, let us rally to the standard of the Church Pension Fund, and by the unanimity of our endorsement minimize the really difficult feature of an annual assessment for the cause.

DEAR SIR:

The General Convention of 1913 created a national pension system for the Church, and the Diocesan Convention of Pennsylvania in 1914, approving of the general plan, appointed this Commission to consider the advisability of the Diocese of Pennsylvania entering into the national system, and to report to the next convention.

This Commission, after careful consideration, is prepared to report in favor of the diocese entering the Church Pension Fund, as this seems to be the most certain and business-like plan for providing continuingly for the care of our clergy

when aged or infirm as well as for the support of the families of those who may die. The Commission, however, wishes to secure from the several parishes and missions a formal expression of opinion as a basis for its report to the Diocesan Convention.

The cost of providing for the aged and infirm clergy and for the widows and orphans has been calculated on scientific actuarial principles, being based upon the age of ordination and the stipends. The premiums are to be paid in monthly instalments by the parish to the Church Pension Fund and will be accumulated until the time when the pension is due to the clergyman on account of his superannuation or disability, or his family needs it because of his death.

At present with the stipend of your minister or ministers standing at \$. (a rectory being valued at sixteen and a half per cent of the stipend), the amount that your parish should pay to the Church Pension Fund would be \$. a month. This may be considered as an increase in the stipend of your minister or ministers which will relieve your parish of all responsibility of having at any time in the future to provide for the retirement of your minister or ministers or the maintenance of their families. This amount will vary slightly from year to year according to the salaries paid and the number of clergy in the diocese, but the variation will in no case rise above seven and a half per cent of the salary.

The present rate is based on the expectation that the income from the investments held by the present funds of the diocese for similar purposes will be available to reduce proportionately the Church Pension Fund assessments for the parishes in the diocese; the Church Pension Fund agreeing in that case to take over all the annuities now paid by the diocesan funds. If, however, the trustees of these kindred funds find it impracticable to conform fully to such a merger, it is planned to adopt some other mutually agreeable and workable method of meeting the situation. A similar happy development is assured for the General Clergy Relief Fund, from which the proposed Pension Fund has flowered, and which, pending amalgamation, must be liberally maintained in the effective work that it has for years been doing requiring \$120,000 annually.

Every sum paid to the Church Pension Fund secures a definite portion of the final

pensions. If a parish runs behind in its payments, the rector then in charge will lose eventually a corresponding portion of the pension that he would otherwise enjoy.

It is evident that the pension scheme will not provide adequate pensions for those of the clergy who are now approaching the retirement age; to do this would make the assessments of the parishes overwhelming. The amounts necessary to make up adequate retiring allowances for these clergy, and the amounts necessary to take care of those already beyond the age of retirement, and the widows and orphans of clergy now deceased will be assumed by the Church Pension Fund without asking any corresponding assessments from the parishes. The moneys to enable this to be done are to be raised by voluntary personal contributions.

It seems certain that a sufficient number of dioceses will join the Church Pension Fund to insure the success of the plan, although it will be October, 1915, or later, before the details are so perfected as to enable the Church Pension Fund, which is a duly incorporated body, to put the plan in operation. If the Diocese of Pennsylvania does decide to join the fund, it should do so at the next Convention, May, 1915, so that it may work in harmony with the other dioceses.

Enclosed are copies of the action of both conventions and a statement of the pension benefits promised by the Church Pension Fund. Certain documents in explanation are also sent under separate cover. The Commission by letter or by personal conference with the vestry will be glad to discuss the matter in detail, and herewith place themselves at your service; any suggestion that you may make will receive careful consideration. The Church Pension Fund, 55 Wall Street, New York City, will also furnish any desired information.

Will you be good enough to lay this matter before your vestry at its next meeting and see that it secures serious attention; and notify the undersigned at 20 North American Street, Philadelphia, whether your parish will accept the plan if the diocese decides to join the Church Pension Fund. By so doing you will provide an adequate pension for your rector and his family at minimum cost, and facilitate the effort to deal effectively with one of the most urgent problems of the Church. As early an answer as possible is requested.

I remain, for the Commission,

LOUIS C. WASHBURN, *Chairman,*

DEVOTIONAL DEPARTMENT

THE REV. HARRY RANSOME, Editor

THE GIFT OF PATIENCE

The life of man on earth is a warfare, says Holy Job, truly the life of the Christian at times is a cross, and to endure whatever comes demands patience.

Do we realize that it was patience which gave to Christ's Humanity peace and self-possession in spite of all that man could say or do? Do we realize that He calls upon us to catch this spirit of sacramental patience as we rest for strength on Him? He calls upon us to refrain our selfish egoism and permit patience to take possession of our hearts.

Severe to Himself, our Lord was gentle, mild and forbearing to others. His doctrine was doubted and disputed, He was charged with being an imposter, He was called a blasphemer, His wonderful works were ascribed to the devil, His adversaries burned with rage and would stone Him; yet the calmness of peace underwent no change; at every point His patience was invincible. If we venture to enter into the interior life of the Son of Man, we find the crucifixion of His Spirit was sustained by a love most patient and divine. Nothing is so helpful to us in our interior struggles as to try and enter, in spirit, into the interior crucifixions of our Blessed Lord. He thirsts for the salvation of all whom, by His Incarnation, He has made His brethren, and the resistance He meets from the pride of self-seeking wills causes Him the greatest anguish of spirit, but He is never impatient. The patience of Christ is the principle of His glory. By patience He perfected His sufferings, by patience He perfected His work of love, by patience He perfected His merits, infinite because He suffered in the Person of God.

It is a maxim of the world that knowledge is power. But knowledge is not power, only a condition of power. Knowledge is of the mind, power of the will; it is one thing to know and another thing to

do. A goodly number of devout people do not seem to realise in what devoutness consists: devoutness means devotedness, and devotedness means giving oneself to something which is not one's self. There are few of us who have not to fight interior temptations and the trouble which arises out of them, and the more devout we are the more keenly the pressure of temptation is felt. At times, perhaps, we are almost constrained to say "They are too great for me to bear, O God, give me patience" and then expect the gift of patience will come to us without a strong and continuous effort of our own wills.

It may help to strengthen our wills and aid our patience, if we strive to remember that patience with our own interior trials is a divine means given us to attain that perfection of love which enables us to give ourselves to the service of others, and perhaps overcome their waywardness by the gentleness of our patience, and so fulfil our mission as Christ's soldiers in the world.

The man whose patience breaks down may have many virtues, but he will never have strength or solidity. Patience bears directly upon character and duty; where patience fails the act is weak and the duty imperfect. If we examine the eight beatitudes we shall find patience is an essential part of each.

Let us in a practical way consider some of the means by which we can gain the divine gift of patience which our Lord so wonderfully exhibits.

It is a primary truth that human nature is weak and irritable, but patience is the virtue which strengthens this weakness. How does it strengthen it? What is weak is made strong by being united to what is strong. Without a foundation of repose our souls are restless, unquiet and changeable; but God is our repose, our patience and our fortitude. He is the

firm, immovable and unchanging patience on whom resting we shall not be moved. A great help to realize where our strength lies, is to quietly observe how often we fail in our best intentions because of our want of patience and lack of repose in Almighty God.

The action of all other powers, even that of the mind, depend upon the action of the will, which is the prime mover of all, therefore at times the whole soul depends on the patience of the will. If the will is patient the whole man is patient. We must catch what St. Ambrose calls the temperance of the heart, because the heart is the seat of the affections and the organ of the will. Almighty God says to each one of us, "my child, give me thy heart," and when it is given He speaks to the heart, He enlightens the heart, He searches the heart, He heals the contrite of heart and proves the humble of heart. A sure test of the custody of the heart is the government of the tongue; here is an admirable discipline of patience. That small member, the tongue, is rooted close to the brain, and is as inflammable as a powder magazine. St. James speaks of the tongue as an unquiet evil, and the remedy of unquietness is patience. The man who can bridle his tongue with patient charity can govern his whole person. Silence very often is strength—the proverb calls it golden, for to lose patience is the beginning of disorder—as each of us knows too well, when we lose our temper.

Here are some words of St. Paul over which we might ponder: "Now we that are strong ought to bear the infirmities of the weak." Sometimes one must bear with those whose tempers are infirm; such are, very often, victims of interior gloom and sadness. To make retort would do no good and increase their infirmity; to avoid them is pleasanter for us, but this may mean a breach of charity towards them. To minister to them, to bear with them and their complaints and tempers with all patience, is to catch the spirit of Jesus in the way of His ministry.

We need, also, to bear with our own faults and failures. Faults call for regret and sins for repentance. And we must guard that they do not awaken the impatience of pride. It is extraordinary how many spiritual sins one may commit through one outward act of sin. If the regret for the outward act of sin is only humiliated pride and vexed self-love, it will make us impatient, disturb our peace and lead us into a number of spiritual

faults. To be patient with ourselves after a fault is not to condone it, but the first step towards correction. To lose patience with ourselves after a spiritual failure, is to part with the remedy which will help to repair it.

Let us say the Litany of Patience:

Lord, have pity on me,
Jesus, have pity on me.
Jesus, hear me; Jesus, help me.
Heavenly Father, who art patient, because
Thou art Eternal,
Give me patience.

My Saviour and my God, who soughtest
me when I fled from Thee,
Spirit of grace, who hast been with me to
this day,
Holy Trinity, my support in all my mis-
eries,
Give me patience.

Lord, when Thou triest me,
Lord, when I am in need,
Lord, when I am low-spirited and sad,
Give me patience.

Lord, when I suffer from illness,
Lord, when my members are racked with
pain,
Lord, when I suffer and cannot sleep,
Give me patience.

Lord, in all my afflictions,
Lord, when I am on the point of failing
through sore temptation,
When through tribulation I am weary of
life,
Give me patience.

When I feel myself a burden to myself and
others,
When all seems dark around me,
When, in spite of my efforts, I fall again
and again into the same faults,
Give me patience, Lord.

When all fervor is dried up,
When distractions assail me in time of
prayer,
When sin contends against grace within
me,
Give me patience, Lord.

If thou permittest me to be contradicted
and thwarted,
If thou permittest me to be misunder-
stood and wrongly judged,
If thou permittest others to be set against
me,
Give me patience, Lord.

If thou permittest that I am forsaken by
my friends,
If thou permittest that I receive evil for
good,
If thou permittest me to suffer injustice,
If thou permittest that I be ridiculed and
mocked,
Give me patience, Lord.

O Lamb of God, who takest away the
sins of the world, spare me, and give me
patience evermore. *Amen.*

THE UNITED OFFERING

IV. The Gift of Life

BY THE DIOCESAN TREASURER

In the preceding articles we have con-
sidered the United Offering almost entirely
as "the gift of means." Let us now ven-
ture far afield to see how that gift finds
its completion in "the gift of life," so
that together they become woman's gift
for woman and through woman for the
whole world.

Away back in 1889, as already stated,
one-half of the first United Offering of
\$2,000 was used for the outfit, traveling
expenses, and salary for one year, of Miss
Lovell, our first United Offering Mission-
ary. Miss Lovell, an Englishwoman by
birth, was working at St. Thomas' Chapel
among the East side people of New York.
She offered for Japan, and, after sixteen
years of devoted service, returned to Eng-
land where she died a few years ago.
When, nine years later (1898), the entire
offering of \$82,000 was given for the sup-
port of fifty women workers for five years,
Dr. Mary V. Glenton received the first
appointment. We may therefore speak of
both Miss Lovell and Dr. Glenton as our
first United Offering missionaries. Dr.
Glenton had given three years to mission-
ary nursing in Bishop Brewer's hospital,
and had studied medicine in Chicago with
Alaska in view, but, finding that climate
too severe, she offered for the foreign field.
After fourteen years in China, Dr. Glenton
returned to this country on sick leave.
Her name now stands on the Hankow list
of speakers for missionary meetings.

Time and space fail us to continue this
most interesting study of the many pre-
cious gifts of life which help to round out
and complete our "Churchwoman's Offer-
ing of Romance," as Mrs. Pratt is pleased
to call the United Offering. But we are
thrilled just by the names of Miss Mary
Elizabeth Wood, Librarian of Boone Uni-
versity; Deaconess Phelps, also at Wuch-

ang (St. Hilda's School); Miss Clark at
Hankow, Miss Neely at Kyoto, Miss
Bristowe in her lovely station at Aomori,
Miss Ridgely in "darkest Africa;" and
then, returning from the foreign field,
Deaconess Mills in Alaska, Deaconess
Routledge in Manila, Miss Thackara in
Arizona, Deaconess Knight in Eastern
Oregon, and Dr. Brewster at La Grange.
All these and many, many more United
Offering workers make our love and sacri-
fice quite worth while, do they not? As
we send our offerings towards their sup-
port, our hearts go out to them in love;
and, with the blessed thought of our one-
ness in the Body of Christ, there comes the
realization that *our* responsibility is not
less than *theirs*. Hear the testimony,
under recent date, of one of our dear
United Offering workers in an isolated lo-
cality in the southern part of our domestic
field:—"The thought that I am a United
Offering worker is very precious to me
and makes me both very humble and very
proud. I had always loved the United
Offering long before I belonged to it.
The gift of life was all I had to give, and
it seems very little sometimes. . . .
I love all who share in the Offering. I
wish I could tell you how it makes me feel
that I belong to it, and what a comfort it is
to me away from home and all home ties."

At the present time there are 178 United
Offering workers, in 18 dioceses and 17
districts in the domestic field, and in all
the foreign districts except Brazil. (Dea-
coness Affleck, who was in Mexico,
resigned and is now working in Utah, but
there is provision for a United Offering
worker in Mexico when it is possible to
appoint one.) One-half of the 22 women
workers in Alaska are supported by the
United Offering. The total number of
our women missionaries is 302. There are
still 73 in the domestic field and 51 in the
foreign field who are supported entirely
by the Board of Missions. When shall we
of the United Offering be able to call
them our very own?

The pedantic antiquarianism of the
present Church is peculiarly out of place.
The earth will in all probability be
habitable for myriads of years yet. If
Christianity is the final religion, the
Church is still in its infancy. Two
thousand years are as two days. The
appeal to the "primitive Church" is
misleading; we are the primitive Church.
—William Temple: *Essay on "The
Church," in "Foundations."*

ORGANIZED CHARITY

To the Editors of THE CHURCH NEWS.

The daily press has contained so much criticism of the methods of organized charity that it seems desirable to call attention to Dr. Fiske's articles in *The Churchman* of January 2d and 9th. They are a call to personal service, and a clear, concise statement of what organized charity really is.

Dr. Fiske urges hearty support for organized charity, "because it is community charity, the undertaking in a large way of a work that is too big for separate individuals to accomplish, because it is common-sense charity. It tries to cure, not alleviate; it aims at more than temporary relief. Not merely to help the poor in their poverty; but to help them out of their poverty"—to restore them to self-supporting status.

To do this it is necessary to investigate in order to ascertain how best to treat each individual case. Many people do not know that "where immediate relief is necessary, organized charity gives relief at once and investigates afterwards to determine future action." "There is always a special reason for poverty, and the endeavor is to discover that. It may be drunkenness, it may be industrial conditions, it may be illness due to poor sanitation and poor housing, etc. Wisdom and experience and training are required in dealing with these causes, and trained workers are a necessity in all organized charity work. Many people also have an unreasoning prejudice, due to ignorance, on the subject of the salaries paid to trained workers. They fail to realize that expert knowledge is as necessary in dealing with poverty and its causes, as the services of a physician in healing physical ills, and that a large force of volunteer workers benefit by the guidance of these trained workers. Baltimore has 800 volunteer workers, New York 500, Philadelphia, 350."

Finally, those "who have made some study of the problem, believe in the organized charity plan, because it does not content itself with administering relief; it seeks to do more. It not only helps the poor; it is trying to cure poverty. . . . This is just in line with the modern gospel of prevention. We need good Samaritans on the Jericho road to care for the victims of the thieves, but we need still more to clean up the road and

prevent future robberies. So we need to help the poor; but, most of all, we need united effort to prevent poverty."

MARGARET C. MAULE.

THE G. B. R. E., THE P. B. R. E., AND THE D. B. R. E.

[The following statement, which was read at the last meeting of the Diocesan Board of Religious Education to explain the relationship of that Board to the Provincial and General Boards of Religious Education, is printed here by request of the Diocesan Board of Religious Education that the information it contains may be more widely disseminated.]

The General Convention of the Church has appointed two general boards, The Board of Missions, and the General Board of Religious Education, thus emphasizing the fact that the Church lays special stress on Evangelization and Education.

The *General* Board of Religious Education consists of the Presiding Bishop *ex officio*, and twelve members appointed by the General Convention, together with one member elected by each of the eight provincial synods, making twenty-one in all. The Rev. William E. Gardner, D.D., is the general secretary, and the offices of the Board are in the Church Missions House, 281 Fourth Avenue, New York.

It may be of interest to mention in passing that the Diocese of Pennsylvania is more highly honored on this Board than any other diocese, as we have three members thereon.

The General Board, frequently called the G. B. R. E., has four departments:

1. The Department of Parochial Education through the Sunday-school and other agencies.
2. The Department of Secondary Education.
3. The Department of Collegiate Education.
4. The Department of Theological Education.

At present directors have been appointed for the Parochial and Collegiate Departments: the Rev. Lester Bradner, Ph.D., and the Rev. Stanley Kilbourne.

We have referred to the fact that each of the eight provinces is represented on the General Board of Religious Education by a member of its election; the member for this province, the Province of Washington, being the Rev. Llewellyn N. Caley. Each province is also requested to organize a *Provincial* Board of Religious Education, to have special oversight of the work

within the province. At the meeting of the Synod of this province, held in November in Pittsburgh, a Provincial Board of Religious Education was formed consisting of nine members, the officers elected being: President, Bishop Israel of Erie; executive chairman, Rev. Howard W. Diller; treasurer, Hon. Josiah Howard; field secretary, Rev. Dr. Mitman. The Rev. Llewellyn N. Caley and Mr. Clarence K. Klink represent this diocese as members of the Provincial Board.

Each diocese is requested to create a *Diocesan* Board of Religious Education. And this we have done according to the canon passed at the Diocesan Convention held last year. The Diocesan Boards are asked to contribute to the necessary expenses of the Provincial Board, which consists chiefly in providing the stipend of the field secretary and paying his traveling expenses. We are also asked to contribute towards the expenses incurred by the General Board, which naturally are much larger. The Diocese of Pennsylvania was requested to give \$3,343 for the year 1914 for the G. B. R. E. And although no definite sum has been fixed by the P. B. R. E., they look to us to contribute about \$900 annually to this fund. Our D. B. R. E. has therefore two members on the P. B. R. E. and three members on the G. B. R. E., and we are asked to contribute toward the running expenses of both.

THE BOYS' CLUB

The recreation ground of fifteen and one-half acres has been purchased, and is exclusively for the use of Lighthouse Clubs and the Boys' Club. As it is at present the only playground in Kensington that is not controlled by the liquor interests, it will in the future be the only large playground in this section, as the others are rapidly being bought up for building sites. The club this year took a stand that none of its teams would be entered in any league connected with the saloon. We were forced to sacrifice much to live up to this, but as we feel that the responsibility for the moral and spiritual welfare of the boys should displace the physical, it was done. Seven football teams are organized and playing every Saturday. The cross-country team has won the last four races entered and has established two records. The Indoor Baseball League is in full swing and is a great success. More boys are using the gymnasium this year than ever before—

seventy to eighty are on the floor every evening. The swimming-pool room is greatly improved by the two new radiators and the new cement floor.

A Bible Class is held at the Club every Sunday afternoon from four to five, and is meeting with success. Twelve boys are now enrolled. The Rev. S. B. Booth, of St. Luke's, Kensington, has won the hearts of many of the boys, who are ready for him. Lack of character is at the bottom of many of our social ills. We need sadly men of strong character for the boys to follow. We want the boys to see the right sort of manhood. Who will volunteer to manage a team or conduct a class or a club? Isn't it worth while when you consider the cost of the lack of character?

T. A. MERYWEATHER.

CONFIRMATIONS FOR DECEMBER

BISHOP RHINELANDER

- Dec. 4. Evg. — Philadelphia — St. Barnabas' Mission, Germantown..... 19
6. Visitation — Philadelphia — St. John, Baptist, Germantown..... 16
13. A. M. — Wyncote — All Hal-lows' Church..... 7
- P. M. — Privately — for St. Michael's, Germantown... 1
- Eve. — Philadelphia — St. Michael's, Germantown.. 22
16. Evg. — Philadelphia — Christ Church, Franklin-ville..... 29
20. A. M. — Philadelphia — Church of the Advocate, Ordinations..... 7
- P. M. — Philadelphia — St. Martin's-in-the-Field.... 1
- (Also 1 for Epiphany Parish, Germantown)... 1
- Evg. — Philadelphia — Calvary, Germantown... 21
- (Also for Epiphany, Germantown, 3, and received 2)..... 3

BISHOP GARLAND

- Dec. 6. St. Peter's, Germantown.... 31
- St. Timothy's, Roxborough. 20
9. St. Paul's, Bristol..... 8
13. Messiah, Gwynedd..... 7
- Epiphany, Germantown.... 9
20. St. Ambrose..... 40
- St. Nathanael's..... 15

SPECIAL APPOINTMENTS OF THE BISHOP

- Feb... 1. 4.30 P. M. Meeting for the Junior Auxiliary at St. Peter's Church, Germantown.
4. 8.00 P. M. Meeting in behalf of work among colored people at 2111 Walnut Street.
8. 2.30 P. M. Meeting for the Younger Clergy at the Bishop's House.
9. 3.30 P. M. Meeting in behalf of Diocesan Missions at the Church of the Holy Trinity.
10. Meeting of the General Board of Missions in New York.
11. Meeting of the Executive Committee of the World Conference on Faith and Order in New York.
12. 3.00 P. M. Conference for Laymen at the Church of the Holy Apostles.
13. 3.30 P. M. Meeting in behalf of the West Chester Hospital, St. David's, Radnor.
15. 11.00 A. M. Pre-Lenten Meeting for the Clergy, at the Church House.
- 6.30 P. M. Banquet for Church students at the University.
16. 10.00 A. M. Meeting with Miss Coles' Bible Class.
17. Ash Wednesday. Noon-day Address at Garrick Theatre.
18. Noon-day Address at Christ Church.
19. Noon-day Address at Christ Church.
22. Meeting for the Brotherhood of St. Andrew at the Cathedral of St. John the Divine, New York.
25. 9.00 A. M. Meeting of the Church Periodical Club at the Church House.
26. 7.30 P. M. Meeting for the Postulants and Candidates for Holy Orders at the Bishop's House.
- Mar. 6. 8.00 P. M. Eighteenth Anniversary of the Boys' Club.
- 8-12. Noon-day preaching, Trinity Church, New York.
15. 11.30 A. M. Meeting for Missionary Committee with Intercessions at the Church House.
- 5.30 P. M. Meeting of the Diocesan Board of Missions at the Bishop's House.

SPECIAL APPOINTMENTS OF THE SUFFRAGAN BISHOP

- Feb. 1. 8.00 P. M. Meeting at the Galilee Mission.
9. Evg. Preacher at the Semi-annual meeting of the Daughters of the King at Grace Church, Philadelphia.
17. Noon-day Preacher at St. Stephen's Church.
18. Noon-day preacher at the Garrick Theatre.
21. A. M. Preacher in Christ Church Cathedral, St. Louis, Mo.
- P. M. Preacher in St. Mary's Church, St. Louis, Mo.
- From Monday, February 22d, to Friday, February 26th, inclusive, preacher at the Brotherhood Services in St. Louis, Mo.

The Bishop of Wyoming, through *The Spirit of Missions*, challenges the clergy of the Church, asking if there is one of them who has the physical strength and the spiritual courage to become a coal miner in order that he may win a community of social atheists who look upon a clergyman as a parasite upon society, but who would understand a man who earned his own living with his hands. Bishop Thomas proposes that this clergyman hire out for wages, and work for one year in the coal mine side by side with the miners.

That humor attaches even to the usually depressing subject of the parochial treasury is evidenced in the following lines by J. D. McMillan in *Men and Missions*: To pledge or not to pledge! That is the question.

Whether 'tis nobler in a man to take The Gospel free, and another man foot the bill,
Or sign a pledge and pay toward the church expenses!
To give, to pay—ay, there's the rub—to pay!

When on the free pew plan a man may have A sitting free and take the Gospel too,
As though he paid, and none be aught the wiser

Save the vestry committee who— Most honorable men—can keep a secret.

To err is human; human, too, to buy At cheapest rate. I'll take the Gospel so;
For others do the same—a common rule. I'm wise; I'll wait, not work; I'll pray,
not pay,
And let the other fellow foot the bills.

THE HISTORY AND PRESENT CONDITION OF THE WORK AMONG COLORED PEOPLE IN THE DIOCESE OF PENNSYLVANIA

At the meeting of The Church Club held on January 4, 1915, the topic for consideration was the Colored Work in the Diocese. Addresses were made by Messrs. F. H. Bendig, Jr., George W. Jacobs, Howard R. Sheppard, F. C. Rondinella, and Archdeacon Phillips, who read the following history of the Colored Work.

As early as the year 1746, the Society for the Propagation of the Gospel in Foreign Parts makes this offer to Christ Church: "To allow a salary of £30 per annum for the settling a catechetical lecturer in the Church in Phila. for the instruction of Negroes and others."

A Mr. Sturgeon was selected, sent to England and ordained, and returned as assistant to Dr. Jenny, rector of Christ Church, in 1747. In a letter to the Society in 1749, the wardens of Christ Church say: "we are thankful to the Society for their allowance of a salary for a catechist for the Negroes, who are very numerous here, being the servants much used by many people."

At the end of seven years Mr. Sturgeon's ministry among negroes was considered so successful that a gratuity of £10 was added to his salary. The same letter says: "with this come some Bibles, Prayer Books, etc., for the Negroes, and to be distributed at your best discretion."

In 1776, Mr. Sturgeon, on account of ill health, resigned. Thus for nineteen years, 1747 to 1766, the English Church proved its catholicity by ministering through Christ Church to Philadelphia Negroes.

St. Thomas' Church, Twelfth Street below Walnut. Later on, at a time when the Methodist denomination had but one house of worship, viz., St. George's, Fourth Street below Vine, the larger portion of the Colored people of the city worshiped there. Methodism appealed strongly to the emotional side of their nature. At first they had comfortable seats on the lower floor. Numbers increased and they were told to go into the gallery. They refused and on one Lord's Day, during prayer, they were dragged off their knees and forcibly ejected. They never returned.

Their next step was to form themselves into "The Free African Society." It was

beneficial and moral. This was in 1787. Subsequently a religious society came into being.

In 1792 the lot on which the old St. Thomas' Church stood was bought for £450 by the society. The religious meeting as conducted was not satisfactory to all, and as a result of that there came into existence a new organization styled, "Elders and Deacons of the African Church." Those who did not wish to be members of this African Church willingly gave the money which they had in the lot of the African Society to this organization. The church was built and opened for divine service July 17, 1794, the sermon being preached by the Rev. Samuel Magaw D.D., rector of St. Paul's. The Rev. James Abercrombie, second assistant minister of Christ Church and St. Peter's, assisted in the services.

In the meantime affiliation with the English Church was sought. A clause in the constitution reads: we "decree and consent, to commit all the ecclesiastical affairs of our Church to the government of the P. E. Church of North America, and to establish her articles of creed and faith among us, as the governing system of our Church forever." The request for affiliation was taken up by the "Council of Advice" at Bishop White's house and granted.

Then came the licensing of Absalom Jones, born a slave in Delaware, as lay reader in 1794. He became a candidate for orders; was made deacon in 1795 and ordained priest in 1804 by Bishop White. In this way the first church of our faith was planted among people of Negro blood on this continent. Its first pastor was the first Negro admitted to the ministry of our Church in America. He was the second Negro since the discovery of Columbus to enter the ministry. The first in modern times was ordained on the Gold Coast, West Africa, by the Bishop of Exeter in 1765.

The period when Absalom Jones was ordained was remarkable. The Negro was feeling his manhood and seeking to give expression to that fact. Philadelphia philanthropists, chiefly members of the Society of Friends, with not a few churchmen, began murmuring against the degradation of the Negro. The two extremes met. Churchmen like Bishop White and the Rev. Dr. Abercrombie gladly gave to this humble people all that the Anglican Church had to give—"ministry, Bible, prayer book, liturgical

service; not a mutilated service, not shreds and patches," but the Church in its entirety. What principles do we see at work here? Love and brotherhood greeting each other. God is our Father; man our brother; love binds us all together.

I. Previous to the Civil War there was only one church organized for Colored people on Southern soil, "St. James' First African Protestant Episcopal Church," in Baltimore, Md.

The first ordination held in St. Thomas' Church was that of Absalom Jones. The second ordination of a Colored man in America was that of William Levington in St. Thomas' Church, Philadelphia, by Bishop White. He became the founder and first rector of St. James' Church, Baltimore, Md. There was no missionary society behind him. There was no salary pledged. He was content to receive only his board. He began his work in an "upper room."

The first confirmation service was to have been held in St. James' Church by Bishop Kemp, in December, 1828, but in returning from Philadelphia where he had gone to assist in the consecration of Bishop Underdonk, he met with an accident and died from the injuries received.

Bishop Underdonk made a number of Episcopal visitations to Maryland and confirmed the first class of Negroes presented by a Negro priest in St. James' Church, December 12, 1828.

The first rector of St. Thomas' Church had died; upon whom should his mantle fall? The ministry of the Rev. Mr. Levington in Baltimore brought to light William Douglass, an itinerant Methodist preacher. He entered the Church. Subsequently, apostolic hands, in the person of Bishop Stone, set him apart as a deacon. Shortly after his ordination Mr. Douglass took charge of St. Thomas' Church, Philadelphia. In 1836 Bishop Underdonk admitted him to the priesthood. Mr. Douglass remained rector of this church for nearly thirty years. This was his only charge.

When the great Bishop Alonzo Potter called the Diocesan Convention together in 1862, Mr. Douglass

"Had dropped his robe of clay
To put his shining garment on."

St. Thomas, our "Mother Church," gave Mr. Levington to St. James', Baltimore, Mr. Levington discovered Mr. Douglass and sent him back to St. Thomas' Church. "Give and it shall be given."

II. *The Church of the Crucifixion.* The Journal of the Diocesan Convention of 1847 says, "The Committee on Charters respectfully report that they have examined the charter . . . of the Church of the Crucifixion, Philadelphia County, and have found it in accordance with the Constitution and Canons." In the discussion which subsequently came up, the Journal of 1852 says, "The movement which resulted in the establishment of this church was made by a respectable gentleman (Mr. Thomas A. Latimer), a layman of St. Paul's Church of this city. Circumstances had made known to him that a large number of Colored persons resided in the neighborhood of Bedford Street, extremely poor and wretched as to physical comforts, and, if possible, more destitute of moral and spiritual advantages. His first effort was directed to their spiritual improvement. He rented a room of suitable dimensions, gave information extensively that it would open on every Sunday evening for Divine worship and invited the Colored population to come." Through the loving labors of Mr. Latimer, a congregation was gotten together, a vestry selected and a church built in Eighth Street near Bainbridge in 1847. For thirty-five years (1877-1912) the Rev. Mr. Phillips tried to carry out the spirit and intention of its founders. During his ministry the ground rent on the old church was paid. The new church was built and opened September, 1884. The parish building was erected on the side of the old church and opened April, 1888.

In February, 1902, the church was entirely destroyed by fire and the parish house greatly damaged. The church was rebuilt and opened for service in December of the same year and the parish house was repainted and enlarged through the generosity of Mr. George C. Thomas.

In June, 1891, a Sunday-school was opened at 906 Dudley Street; afterwards removed to 905 McKean Street. This work was carried on for twenty-one years; but the coming in of a Jewish population and the removal of the Colored people westward caused it to be closed.

In June, 1894, a Sunday-school was begun at 1131 Dorrance Street (west of Eighteenth and Ellsworth Streets). This work was subsequently removed to Twenty-second and Reed Streets. It is now the Chapel of St. Simon the Cyrenian, one of the chapels of the Church of the Holy Apostles. If it is not now, it soon

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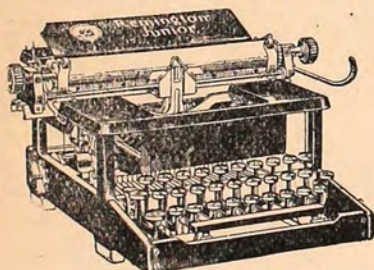
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Indirect Influence. That large work known as the Starr Centre, 725-29 Lombard Street; Starr Park, Seventh and Lombard Streets; Starr Bank, 920-22 South Ninth Street; Whittier Centre, 1506 Catharine Street, "For the Study and Practical Solution of Negro Problems," with its thrift clubs, etc., grew out of the fact that Mr. Theodore Starr, a member of St. Luke's Church, was a member of the vestry of the Church of the Crucifixion, and started a work for colored people on the plan of Miss Octavia Hill, of London.

St. Mary's Chapel, Bainbridge Street above Eighteenth, is a mission of St. Mark's Church. It is situated in the midst of a large Negro population and is doing a very successful work.

St. Michael and All Angels', Forty-third and Wallace Streets, begun in the year 1889 and consecrated 1890. It is one of the most beautiful chapels in the diocese and was erected through the generosity of Mrs. Bernard Henry of St. Mark's Church in the memory of her

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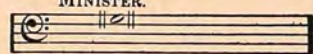
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PEOPLE.

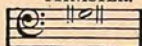
We have erred and strayed from Thy ways like lost sheep*
We have followed too much the devices and desires of our own hearts*
We have offended against Thy holy laws*
We have left undone those things which we ought to have done*
And we have done those things which we ought not to have done,*
And there is no health in us*
But thou O Lord have mercy upon us miserable offenders*
Spare thou those O God who confess their faults*
Restore thou those who are penitent*
According to thy promises declared unto mankind in Christ Jesus our Lord.
And grant O most merciful Father for His sake*
That we may hereafter live a godly* righteous* and sober life*
To the glory of thy holy Name*

A-men.

The Absolution.
PRIEST.

Almighty God Thy holy Name.

MINISTER.



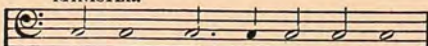
Our Father,

PEOPLE.

Who art in heaven* Hallowed be thy Name* Thy kingdom come* Thy will be done on earth as it is in heaven* Give us this day our daily bread* And forgive us our trespasses* As we forgive those who trespass against us* And lead us not into temptation* But deliver us from evil* For thine is the kingdom, and the power, and the glory* For ever and ever*

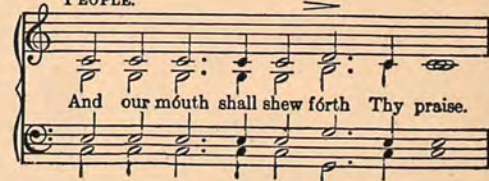
A-men.

MINISTER.



O Lord, o - pen Thou our lips.

PEOPLE.



And our mouth shall shew forth Thy praise.

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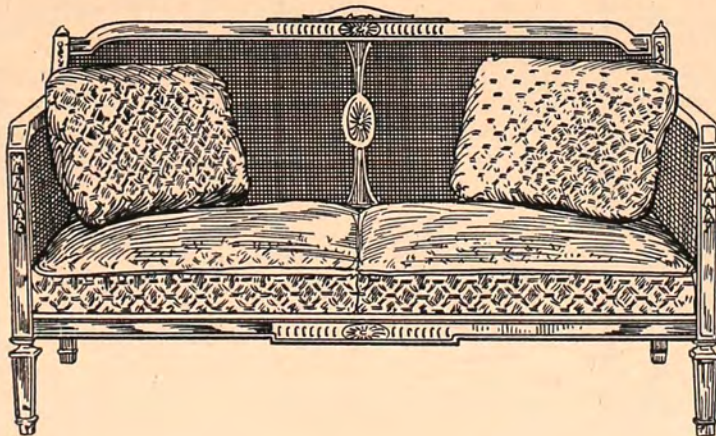
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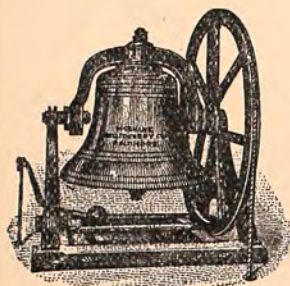
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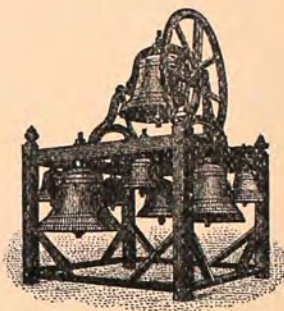
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adopted daughter, Miss Margaret Connor.

St. Augustine's Church, Columbia Avenue west of Twentieth Street. It was brought into existence through "The Church League for Work Among Colored People of the Diocese," in 1902. Begun in a hall near Broad and Diamond Streets, it was later on moved to Thompson Street west of Sixteenth and subsequently the Church of the Beloved Disciple was purchased and the work moved there. The North Convocation has it in charge and is well pleased with the remarkable progress that it has made.

St. Barnabas' Mission, West Rittenhouse Street, Germantown. This work came into existence in November, 1904. It was the outgrowth of an Industrial Home for Colored Women on Armat Street. "Slowly, but surely, has it grown during these ten years and today it stands as a great force for good in the community."

Phillips Brooks' Memorial Chapel, Lombard Street west of Nineteenth Street. During the days of Phillips Brooks' ministry at the Church of the Holy Trinity, a Sunday-school of Colored people was begun. It was always held in the parish building on Sunday afternoons. Within a short time an old Methodist church was bought and renovated for this school. In its new quarters in the black belt of Philadelphia, it has larger opportunities for growth and good works.

St. Paul's Chapel, Chester. This is the old St. Paul's Church now used for Colored people. It is under the care of the Arch-deacon of Colored Work and has a resident deaconess. A good and needful social work is being done.

The Home for the Homeless, 1327 Fitzwater Street. This is a home for a few old



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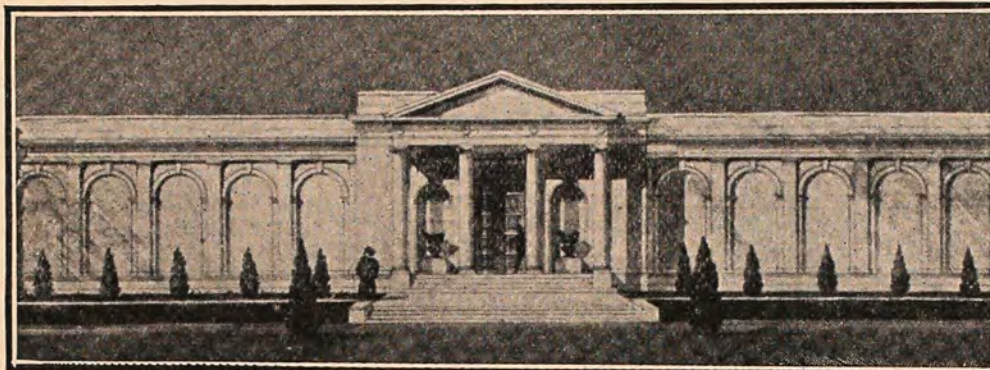
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people and a temporary shelter for women and girls. It was begun by a former rector of the Church of the Crucifixion and its trustees have always been the vestry of said church. Its board of lady managers are all church people.

The House of St. Michael and All Angels, Forty-third and Wallace Streets, "for the surgical treatment and the mental, religious and industrial education of young Colored cripples." It is the only institution of its kind in the country. It is in charge of the sisters of St. Margaret.

The House of the Holy Child, 625-27 N. Forty-third Street, is an institution for the care of young Colored children; Miss Edith Wharton Dallas, 1514 Pine Street, manager. This house and that for cripples are near the Chapel of St. Michael and All Angels and the children attend services there.

The occasional worshiper at St. Stephen's Church will appreciate equally with the congregation the following practical suggestion made by Dr. Grammer recently to his people. The church is used so often for extra-parochial services, and by such large numbers during the Lenten season, that the suggested alterations would be widely welcomed. We trust that now the hint has been given by their rector the authorities of the parish will carry it out. Says Dr. Grammer:

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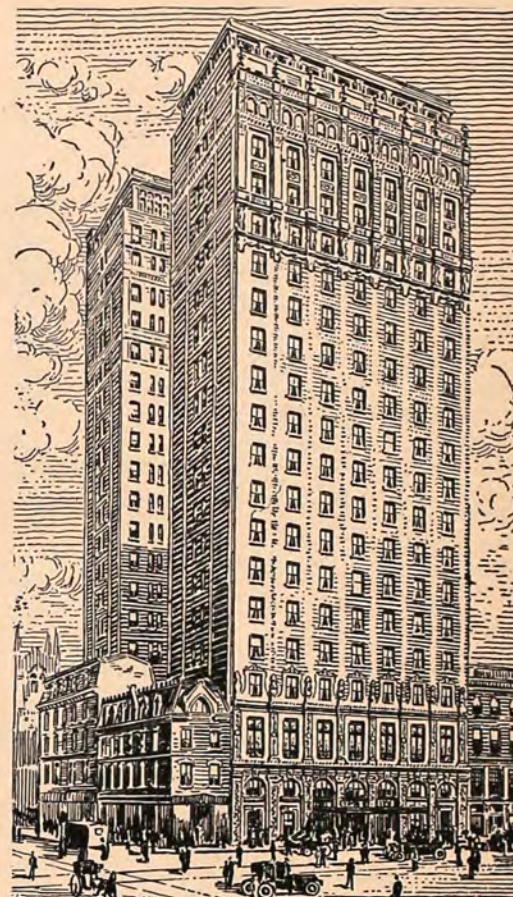
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made as safe as possible against fire. The second improvement is not so important as this provision against fire; but it would be a wonderful improvement in the rendering of our services. I refer to the elevation of the whole chancel about two feet. It is surprising to me that this alteration has never been seriously considered. The chancel is much too low for an effective rendition of the service. During the reading of the psalter and at the opening address, when the congregation is standing, the head of the officiating minister at his post outside the chancel rails, is only a few inches above the people. Back under the galleries they cannot see the face of the reader. The whole chancel is so low that it is necessary to climb up into the pulpit to make the briefest address. Its dignity would be wonderfully enhanced by greater elevation. My idea would be to raise the whole chancel, altar, reredos, and all, two feet or twenty inches. The two additional steps could be placed at the head of the aisle, as was done in my old church in Norfolk, where they had exactly the same problem and met it very successfully—or the first pews all around could be sacrificed, if the occupants would agree to move back a pew, and there might be a couple of steps running all around the chancel, parallel to the rails and about a yard away from the present step. This would be the best solution. The increase in the impressiveness of our beautiful chancel and in the effectiveness in the rendition of our service would be something wonderful. I wish that it could be seriously consid-



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ered. Of course, nothing could or would be done, without the approval of those whose memorials would be involved."

The year book of the Church of the Holy Trinity, the Rev. Floyd W. Tomkins, D.D., rector, illustrates the activi-

ties and far-reaching influence of an active and well-organized parish. Its 223 pages tell the story of what 79 salaried and 1,910 volunteer workers are accomplishing for the spiritual and moral betterment of the many to whom it tries to minister. During the year past extensive repairs on the exterior and interior involving an expenditure of \$17,500, have been carried to a most successful completion. During the past summer the corporation has provided its Colored parishioners with a permanent chapel for their own use through the purchase of a disused church building on Lombard Street near Twentieth; the purchase price being provided by friends of the work in the congregation, supplemented by \$1,500 from the Colored people themselves. When a mortgage and ground rent (of about \$10,000) is satisfied it is proposed to consecrate the building as the Phillips Brooks Memorial. The changing character of the neighborhood, deaths and removals, have greatly altered the congregation of the parish church in the past few years and the corporation is striving to complete an endowment which will perpetuate the strong and vigorous work which for so many years the parish has been maintaining.

At a meeting of the Foreign Branch of the Woman's Auxiliary on February 15th, the Rev. Mr. Ackley, formerly Archdeacon of Santiago, Cuba, will make the address and also Mrs. Moort of the African Mission will tell of her work for the girls in the Siberian Schools. Rev. Mr. Reifsneider will speak to the Auxiliary at some other meeting.

"PENNY MOVIES"

During the months of July and August for the last two summers, and for six or seven weeks prior to Christmas, moving pictures have been given in the parish house of the Church of St. Jude and the Nativity for the children of the neighborhood, with such success that we have been asked to write on the subject for THE CHURCH NEWS.

One or two weeks before the series commence tickets are distributed to the boys and girls who live in the vicinity of the church. This is done so as to enable us to exclude any undesirable big boys, who sometimes are likely to create disturbance. All that is necessary for admission to "The Movies" is a ticket, a penny, clean hands and face, hair brushed

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and clothes tidy. The enforcement of these rules—and they are enforced—has had a fine effect upon the children, their appearance and behavior having improved to a marked degree.

The entertainment is held in the large hall under the auspices of the Brotherhood of St. Andrew, who make all the arrangements, and are responsible for looking after the seating and welfare of the children. The members of the Junior Chapter are very useful in this work. Precisely at 7.30 we commence by singing "America" from beautifully illustrated slides, and the singing is hearty enough to satisfy the most ardent patriot, and the reverent repetition of the Lord's Prayer, which is also thrown upon the screen. Then follow two reels carefully chosen so as to eliminate any objectional features. In the middle of the evening a short talk on some moral or religious subject, sometimes given by a friend, often by the rector, illustrated by lantern slides or "an object lesson." This is followed by another illustrated hymn which the children enjoy and sing well. And the evening concludes about 9.00 o'clock with two more reels. A friend plays the piano while the movies are being shown; and we permit the children to sing and whistle the tunes they know. Their behavior is good.

At Christmas each year we have had a free moving picture entertainment, at which the Christmas Story, illustrated by lantern slides, has been told, several Christmas hymns sung, and half a pound of candy given to each boy and girl. When we state that in the twenty-seven "Penny Movies" held so far the attendance has been over 20,000, thus averaging more than 700 an evening, it will be seen that we have reached the children. Some children have been brought to the Sunday-school, not many; that, however, is not our principal object. The Penny Movies do not pay expenses; but our friends, believing that this effort to provide the boys and girls with clean and elevating amusement in our section of the city is real social service, help us financially. This effort on behalf of the children entails a good deal of work; but we believe that in the truest sense it pays. If it does nothing else, it keeps the boys and girls for a while out of mischief, and shows them that the Church is really interested in their happiness and welfare; and surely that is well worth while. L. N. C.

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2. Home Department for Consumptives
3. Employment Bureau
4. Old St. Paul's Club for Inebriates
5. Prisoners' Aid Society
6. Charity and Sick Diet Department
7. James C. Smith Memorial Home for Convalescent Women
8. Immigration Department
9. Summer Outing Work
10. Missionary Department

Rev. H. Cresson McHenry, Asst. Supt.

BOTH PHONES

Keystone, Main 903

Bell, Lombard 2223

To the Thoughtful and Considerate

Thousands of men in the city of Philadelphia are homeless and friendless. Sin and vice have brought most of them to this condition. Some of them are educated, well-bred men. You can turn them away. You can scold them. Yes, you can give them a push, and hurry them down the hill of life. You cannot take them into your home. You should not give them money. But you can help support the

Whosoever Gospel Mission and Rescue Home of Germantown

which extends a welcome hand to the sinful and fallen man, saying, "We are glad to see you. We want to help you. We want to lift you up. Come in. Here is some warm food for your stomach, some cast-off clothing for your back, some half-worn shoes for your feet, some work for your hands, and above all, the bread of life and the robe of righteousness for your soul."

Will you not, during the Winter season, help us in this honest effort to do something for the out-cast and wanderer? Cast-off clothing, groceries, provisions, etc., may be sent to J. R. McIntyre, Superintendent of the Home, East Chelton Avenue, Germantown, Philadelphia. Contributions of money to M. H. Harrington, Treasurer, 112 West Upsal Street, Germantown, or to the President. We invite you to visit the Home, or we will send you upon application, a booklet describing in full our work.

WM. H. SCOTT, President.
School Lane, Germantown

The Sheltering Arms

OF THE
Protestant Episcopal Church

717 FRANKLIN STREET

This institution will care for, in extremity, any mother with a young child—whether a young girl who has gone astray through temptation or neglect, or a deserted wife. It also receives motherless babies or foundlings.

J. C. BOGAN, Treasurer

660 Drexel Building, Philadelphia

Home of the Merciful Saviour for Crippled Children

4400 Baltimore Avenue
Philadelphia

Incorporated 1882

The First Institution of its Kind in this Country,
now Thirty-one Years Old

The Home takes homeless, destitute, crippled children from any country, state or city, without board or entrance fee. It is a Mission to the extreme poor. Its motto, "In His Name."

Many of its children are those discharged from hospitals who receive the best surgical, medical and religious care. The training is according to the trend of the child's mind, and many improve to such an extent after years in the Home, that they go out self-supporting men and women. It is the prolonged stay and the careful training and nurture which makes this possible.

Trades are given when physical condition permits.

The support is by Voluntary Offerings.

A bed can be endowed and named in perpetuity for \$5,000.

A yearly bed can be supported and named at \$200 per annum.

Houses can be built and endowed for various sums of money.

Anyone wishing to aid in the work, address

MRS. ROBERT F. INNES

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THE HOME MISSIONARY SOCIETY of the City of Philadelphia

533 Arch Street

Phone, Market 3210

Organized 1835

Chartered 1845

For the Spread of the Gospel.

For the Relief of the Poor.

For the Care and Upbringing of the Needy Child.

Non-Sectarian—An Auxiliary to all the Churches.

Sustained by the Charitable.

Money, clothing and all material for the relief of the poor are earnestly solicited. Annual report on request.

Rev. W. Arthur Warner, Supt.

Provident Life and Trust Co., Treas.

The Galilee Mission

(Incorporated)

Under the Auspices of the Episcopal Church.

823 Vine Street, Philadelphia.

The Galilee is a Rescue Mission for men, situated in one of the most densely populated districts of Philadelphia and surrounded by a class who are demoralized by sin and rarely ever go to Church. The object of the Mission is to "Bring men to Christ!" As a means of fulfilling this purpose a religious service is held every evening in the Chapel throughout the year. Many have been redeemed from a terrible life of sin and brought into a new life of forgiveness and love. Quite a number have been brought to Confirmation and are members of various parishes in the city. Every opportunity is given to assist men to lead a better life; good meals are served in the dining room for FIVE CENTS, beds are provided in four large well-lighted well-ventilated dormitories, with the use of shower baths, at TEN CENTS a night, the ONE HUNDRED AND SIXTY-EIGHT BEDS being occupied nearly every night. Men who sleep at the Mission are supplied with a fine, well-ventilated Reading Room, where papers, magazines and many good books are constantly kept on hand, and a well-equipped laundry and bath for FIVE CENTS, other men being charged TEN CENTS. In order to help men to help themselves there is an Industrial Department where they can earn their meals and lodgings. The last report just issued for 1913 contains the following figures and items, from which may be gathered some idea of the character and extent of the work.

Chapel attendance.....	69,279
Meals served.....	90,536
Beds rented.....	56,385
Men using Reading Room.....	22,000
Free Baths.....	13,147
Men working in Industrial Department....	6,272

TWELVE MEN ARE PREPARING FOR THE MINISTRY IN A LITTLE OVER FOUR YEARS, AND A NUMBER OF OTHERS HAVE DEVOTED THEIR LIVES TO RELIGIOUS WORK OF SOME KIND.

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FORM OF BEQUEST

I GIVE AND BEQUEATH TO THE GALILEE MISSION of the Protestant Episcopal Church in the Diocese of Pennsylvania ——— dollars.

Sanitarium Association of Philadelphia

(FOR CHILDREN)

Located at Red Bank, N. J., six miles below the
City, on the Delaware River

Instituted August 6, 1877

Incorporated April 23, 1879

SUPPORTED BY VOLUNTARY
CONTRIBUTIONS

MONEY NEEDED FOR CURRENT EXPENSES

The Sanitarium is for the purpose of providing an accessible open-air resort where hundreds of sick children, who might otherwise perish for want of such advantages, can go daily and be under the care of medical attendants. For those who are compelled to remain in the city during the heated term, who through poverty are confined in unsanitary homes, unable to breathe fresh country air or improve their unhealthy surroundings, the Sanitarium is intended.

The steamers make hourly trips during the season. In its thirty-eight years' work it has cared for 3,554,259 children and caretakers, and for the past season (1913), 98,305.

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Secretary.—Dr. Harry E. Wiley, 1440 South Broad Street.

Treasurer.—Wm. S. J. Wetherill, 119 South Fourth Street.

Legal title to be used in making bequests,
"Sanitarium Association of Philadelphia."

Kindness to Animals A BUSINESS PROPOSITION

Kind and considerate treatment of your horses will make them work better. They will last longer.

Dogs and cats are a comfort to many persons; for some people dogs are an actual protection; care for them.

Care of live stock in transit may seem foolish. It protects, however, your table from diseased meat.

Don't get the mistaken idea that friends of animals are cranks. Persons kind to animals are kind to humankind.

Our Society is doing good work. We invite your co-operation.

An urgent appeal is made for additional members, as they add not only to the financial, but to the moral force of our Society.

Memberships are of Two Kinds
Life, \$50.00 :: Annual, \$5.00

The Pennsylvania Society for the Prevention of Cruelty to Animals

1627 Chestnut St., Philadelphia, Pa.

Evangelical Education Society

of the

Protestant Episcopal Church

OFFICE

The Church House

Room 11

Twelfth and Walnut Streets
Philadelphia

SCHOLARSHIPS

Resolved, That in granting aid, preference shall be given to Candidates for Holy Orders who possess *full literary qualifications*, and who are *worthy on account of Christian character, high scholarship, vigorous health, and natural energy and force*.

We give our contributors the *choice of agency* in the great work of preaching the Gospel. They may do either by the *living voice* or the *printed page*.

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The Children's Aid Society of Pennsylvania

depends in large part for the support of its work upon private contributions. It does for homeless and neglected children what you would like to do if you had the time and opportunity.

The Society helps children who are in trouble without restriction as to race, creed or color, providing for them with due regard to their religious faith.

It places children in good private families—usually in the country—with or without payment of board, according to circumstances.

It selects foster homes by a most careful process of investigation carried on by skilled agents through personal visits.

It supervises children after placement by frequent visits by agents, by pastors' and school teachers' reports, correspondence and local committees.

It now has over 2100 children in its care. For almost 900 of these children the Society pays board in carefully selected families in the country.

Any one willing to consider taking a friendless child into their family is urged to write for further particulars.

Checks payable to the Society will be promptly acknowledged and used for this child-saving work. Bequests are solicited.

Main Office 419 South Fifteenth Street Philadelphia

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